

THE
HISTORIE OF
THE BIBLE,

Briefely collected by way of Que-
stion and Answer.

Written by EVSEBIVS PAGIT, *and*
by him corrected.

Deut. 12. verſ. 18, 19, 20, 21.

*Ye ſhall lay up theſe my words in your hearts, and in your ſoule, and
bind them for a ſigne vpon your head, that they may be a ſignet
betwene your eyes, &c.*



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GENESIS.

Question.



Has is Religion?

A. A knitting of vs againe vnto God, *Psal.* 86. 11. and 118. 27.

Q. How fell we from God?

A. By the sinne of Adam and Eue, *Rom.* 5. 12.

Q. How are we reconciled vnto God?

A. By the righteousness of Iesus Christ, which is the new and second Adam, *Rom.* 5. 10, 21. 2 *Cor.* 5. 18.

Q. Where finde you this?

A. In the Bible.

Q. Why is this booke called the Bible, which is a common name for all bookes?

A. Because this is the Booke of bookes, and all other bookes in respect of it, are but waste paper.

Q. How is the Bible diuided?

A. Into the olde Testament and the new, *Gal.* 4. 24.

Q. How is the olde Testament diuided?

A. Into the Law and the Prophets, *Mat.* 7. 11, 12, 13.

Q. Who writ the Law?

A. Moses, *Iob.* 1. 17.

Q. In how many bookes?

A. In fise.

Q. What call you the first booke?

A. Genesis.

Q. Why is it so called?

A. Because it containeth the first generation of all creatures.

Q. How is Genesis diuided?

A. Into three parts: the creation of the world; the decay of the world by mans sinne, and Gods iudgements; and the repaire of it againe by Gods promise, and his blessings of the Fathers.

CHAP. I.

The Creation of the World.

Question.

Who made the World?

A. God.

Q. Whereof?

A. Of nothing, *Rom.* 4. 17.

Q. Where with?

A. With his word, *He.* 11. 3.

Q. In how many days?

A. In sixe.

Q. How many things are to be obserued in every of the sixe days?

A. Three: First, an edict or precept from God the chiefe Iustice of the world: Secondly, the execution, the thing called for appeared, Thirdly, God surueyed it and allowed it.

Q. What principall point obserue you out of this?

A. By this first chapter, is confirmed the first article of our Beliefe.

Q. What did God make the first day?

A. Heauen, earth, and light.

Q. What did he make the second day?

A. The firmament, and separated the waters.

Q. What did he the third day?

A. He gathered the waters into one place; he made dry land to appeare; hee made heards and trees.

Q. What did God make the fourth day?

A. Sunne, Moone, and starres.

Q. What made be the fift day?

A. Birds and Fishes.

Q. What made be the sixt day?

A. Creeping things, bests and Man; and gaue him dominion ouer all his creatures, *Psal.* 8. 6.

Q. What did God the seventh day?

A. He rested, and sanctified it to be a Sabbath.

Q. What is a Sabbath?

A. A rest.

Q. What must be done on a Sabbath day?

A. Holy things.

Q. Whereof was Adam made?

A. Of the dust of the earth: he breathed into him the breath of life, and made him a liuing soule.

Q. Whereof was woman made?

A. Of the rib of Adam.

Q. What called he her?

A. Ilha.

Q. Where were they set to dwell?

A. In the garden of Eden.

Q. What were they commanded to doe?

A. To dresse the garden, and to keepe it.

Q. What were they forbidden to doe?

A. That they should not eate of the fruit of the tree of knowledge of good and euill.

CHAP. 3.

The day of the World.

Question.

Did they obey God or no?

A. No: they did eate of the fruit of the tree of

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GENESIS.

of knowledge of good and eail.

Q. What did God wish them for breaking his commandment?

A. He cursed them.

Q. Whom did God curse?

A. Adam, the woman, and the serpent.

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A. Because hee provoked them.

Q. Did all the world remaine under the curse or no?

A. No: God promised that the seede of the woman should breake the head of the serpent.

Q. Who was the seede of the woman?

A. Iesus Christ.

Q. What is the efficient cause of mans saluation?

A. The loue of God.

Q. What is the waterill cause?

A. The death and passion of Iesus Christ.

Q. What is the instrumentall cause?

A. Faith.

Q. What is the finall cause?

A. To glorifie God.

Q. How in this world?

A. By seeing him.

Q. How in the world to come?

A. By being glorified with him, and glorifying him for euer.

Q. What did he then call his wife?

A. In token that he beleened the promise, hee called her *Euah*; because shee was the mother of all liuing.

Q. After that Adam and *Euah* were accursed, where were they set to dwell?

A. Abroad in the world.

Q. What children had they?

A. Cain and Abel.

Q. How were they brought up?

A. In the feare of God.

Q. Did they serue God?

A. Yes.

Q. Did they both serue God rightly?

A. No: Abel serued God by faith; but Cain serued God in hypocrisie, Heb. 11.4.

Q. What hinderance was there then to Religion?

A. The diuell prouoked Cain to kill his brother Abel.

Q. Did Cain kill Abel?

A. Yes.

Q. Why did Cain kill Abel?

A. Because Abels sacrifice was accepted, and not his.

Q. What did God with Cain for killing his brother?

A. He cursed him.

Q. Did God with this curse take away all graces from Cain and his posterity, as well as the grace of adoption?

A. No: Cain was the first builder of cities: *Tubal* the first inuenter of smiths craft; And *Tubal* the first dweller in tents. All this wealth they may haue, and all this skill, and yet be damned.

Q. Cain being cursed, and Abel killed; whom did God raise up to serue him?

A. Sheth.

Q. Rehearse the Fathers before the flood?

A. Adam, Sheth, Enosh, Renan, Mahalaleel, Iered, Henoch, Methuselah, Lamech, and Noah.

Q. Who was the eldest man that euer was?

A. Methuselah.

Q. How long liued he?

A. Nine hundred sixty and nine yeeres.

Q. What is written of Henoch?

A. The manner of his life; he walked with God; and his end; hee was taken vp to bee with him.

Q. How many were so taken up beside him?

A. Two: *Elish*, and Iesus Christ?

Q. In what time were these taken up?

A. *Enoch*, before the law: *Elish*, in the law; and Iesus Christ in the Gospel.

Q. Why were they thus taken up?

A. That they might be three figures of our resurrection, that wee shall rise againe both body and soule to walke with God, and to thew there is a way to life by faith, Heb. 11.5.

Q. Did religion continue in the posterity of Sheth?

A. No.

Q. In whose dayes decayed it?

A. In the dayes of *Enosh*.

CHAP. 6.

Question.

What time or shew was there of the decay of religion?

A. When the sonnes of God saw that the daughters of men were faire, they tooke them wiues of whomsoever they liked.

Q. Who were the sonnes of God?

A. The posterity of Sheth.

Q. Who were these daughters of men?

A. The posterity of Cain.

Q. What fruit came of these marriages?

A. Gyants, monstrous men in conditions.

Q. What were these conditions?

A. Corrupt and full of cruelty.

Q. What did God with the world being thus replenished?

A. He drowned it.

Q. Had they warning?

A. Yes, 120. yeeres, and then seuen dayes.

Q. Was all the world drowned?

A. No.

Q. Who were saved?

A. Noah, his wife, his sonnes and their wiues.

Q. Wherein were they preserved?

A. In the Arke.

Q. Did the Arke preserve them?

A. No, God did shut it.

Q. How long rained it?

A. Fourty dayes and fourty nights.

Q. How long did the waters preuaile upon the face of the earth?

A. One hundred and fifty dayes.

Q. When the waters were decreased, what messengers did Noah send forth?

A. A Raven and a Dove.

Q. Whether brought the better news?

A. The Dove brought an Olive leafe in her mouth.

Q. When the waters were gone, did Noah come forth of the Arke?

A. No: hee tarried seuen dayes; that as hee went in at Gods commandement, so hee would come forth.

Q. When God commanded him to come forth, what was the first thing hee did?

A. He offered sacrifice vnto God.

Q. Did

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Q. Did God accept his sacrifice?
A. Yes.
Q. How know you?
A. Because he promised that hee would neuer drowne the world againe.
Q. What assurance gave God of this promise?
A. He sealed it vp with the signe of the Raine-bow.

CHAP. 7.

The repaire of the World.

Question.
What did Noah after this?
A. He planted a vine-yard and was drunk.
Q. What did his sonnes unto him in his drunkenesse?
A. Ham made a mocke at his fathers nakednesse: Shem and Iapheth took a garment, and covered their fathers nakednesse.
Q. What said Noah when hee awoke and knew what his sonnes had done unto him?
A. He said, Cursed be Canaan, and blessed be Shem and Iapheth.
Q. What Nations came of these three sonnes of Noah?
A. Of Shem, came the Israelites. Of Ham, came the Canaanites. Of Iapheth came the Gentiles.

CHAP. 11.

Question.
Did the posterity of the world take any warning by the flood or not?
A. No: they built them a city and a tower that should reach vp to heauen.
Q. Who was the chiefe in this building?
A. Nimrod a mighty hunter and spoiler of men.
Q. What did they seek in their building?
A. A name, and that they might not be scattered vpon the face of the earth.
Q. Did God like of their building?
A. No: he scattered them vpon the face of the earth, and confounded their language.
Q. What name got they?
A. Babel, which is confusion.
Q. They being thus scattered, what became of them?
A. The tenth chapter sheweth the places and countries where they dwelt, some cities which they built, and the people which came of them.
Q. Rehearse the Fathers after the flood?
A. Shem, Arphaxad, Shelah, Eber, Peleg, Ren, Serug, Nabor, Terah, and Abraham.
Q. After the confusion of languages, whom did God raise up to serue him?
A. Abraham.

CHAP. 12. to 15.

Question.
Whence had he him?
A. Out of the land of Ur.
Q. Whither had he him?
A. Into the land of Canaan.
Q. Rehearse Abrahams iourneys?
A. Haran, Haai, Egypt, Bethel: the vale of Mamre, Gerar, Meriah, and Hebron.

Q. What was the first thing that Abraham did when he came to any place?
A. He sought a place to serue God in.
Q. What befell on him at Haran?
A. He staid by the way, and his father Terah died there.
Q. What befell to Abraham at Haai?
A. There was a famine.
Q. Whither went he to dwell then?
A. Into the Land of Egypt.
Q. What befell to him there?
A. His wife was taken away by proud King Pharaoh.
Q. Did Pharaoh commit wickednesse with her?
A. No: the Lord would not suffer him.
Q. Had Abraham his wife againe?
A. Yes.
Q. Whither went he then?
A. To Bethel.
Q. What befell there?
A. There was a quarrell betwene Abrahams servants and Lots.
Q. How was the quarrell ended?
A. Abraham said to Lot, If thou wilt goe on the left hand, I will goe on the right: or, if thou wilt go on the right hand, I will go on the left.
Q. Whither went Lot then?
A. To Sodom.
Q. What manner of place was Sodom?
A. A pleasant place, but the people were wicked.
Q. Whither went Abraham then?
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Q. What befell to Lot for dwelling in such a pleasant place, among so wicked a people?
A. He was taken prisoner by foure kings.
Q. Did he continue prisoner?
A. No: the Lord deliuered him by the hand of Abraham.
Q. Where Abraham came from the battell, who met him?
A. Melchisedek king of Salem, and the king of Sodom.
Q. Why came Melchisedek?
A. To bring bread and wine for Abrahams army.

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Why came the king of Sodom?
A. For his men againe.
Q. Abraham hauing overcome the foure kings, and fearing lest the whole countrey would rise up against him, how did God comfort him?
A. He promised him a sonne.

CHAP. 16.

Question.
How would Sarah Abrahams wife haue this promise performed?
A. By a hand-maide named Hagar.
Q. Had Abraham a sonne by her?
A. Yes.
Q. What was his name?
A. Ishmael.
Q. Did God like the denice of Sarah, that shee would haue his promise performed by sinne?
A. No: she was the first that smarted for it:

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GENESIS.

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A. Yes.

Q. What was his name?

A. Ishmael.

Q. Did God like the deuice of Sarah, that shee would haue his promise performed by sinne?

A. No: he was the first that smarted for it:

for she was despised of her maide Hagar.

CHAP. 17.

Question.

THeſe troubles being in Abrahams houſe, how was his faith ſtrengthened?

A. God promiſed him a ſonne by his wife Sarah.

Q. What aſſurance gave he of his promiſe?

A. He ſealed it vp with the Sacrament of circumciſion.

CHAP. 18.

Question.

Did the Sodomites continue in their wickedneſſe?

A. Yes: they waxed worſe and worſe.

Q. What did the Lord then?

A. He came down to ſee their wickedneſſe, and ſent unto Abraham the deſtruction thereof.

Q. What did Abraham?

A. He prayed for them.

Q. What ſaid the Lord?

A. He ſaid he would ſpare them, if there were onely tenne righteous perſons found in Sodom.

CHAP. 19.

Question.

What did the Lord when he could not finde tenne righteous perſons in that finfull city?

A. Hee ſent downe fire and brimſtone from heauen and conſumed them.

Q. Were all the inhabitants of Sodom deſtroyed?

A. No: Lot, his wife, and his two daughters were preſerved.

Q. What became of his ſonnes in law?

A. They were deſtroyed with the reſt of the citie, becauſe they made a mocke at their fathers warning.

Q. What became of Lots wife?

A. Shee looked backe, and was turned into a pillar of ſalt.

Q. Whither went Lot to dwell then?

A. To a little city called Zoar.

Q. Whither went he then?

A. Into the mountaines.

Q. What befall to him there?

A. His two daughters made him drunke, and lay with him.

Q. What ſuite came of that inceſtuous act?

A. There were two children borne, Moab, and Ben-ammi, the fathers of two curſed nations, the Moabites, and the Ammonites.

Q. In the evening before Sodom was deſtroyed, how did it appeare to Abraham?

A. Like a paradise of God.

Q. How did it appeare in the next morning?

A. Like the ſmoke of a furnace. ver. 28.

CHAP. 20.

Question.

Whither went Abraham to dwell then?

A. To the land of Gerar.

Q. What befall to him there?

A. His wife was taken away by King Abimelech.

Q. Did he commit wickedneſſe with her?

A. No: the Lord would not ſuffer him.

Q. Had Abraham his wife againe?

A. Yes.

Q. Had he a ſonne according to the promiſe?

A. Yes.

Q. How called he his name?

A. Iſaac.

Q. Who nurſed him?

A. His mother Sarah.

Q. What did Abraham when he was weaned?

A. He made a feaſt.

Q. What befall at the feaſt?

A. Iſhmael mocked Iſaac.

Q. What befall to Iſhmael for mocking Iſaac?

A. He and his mother were baniſhed.

CHAP. 21.

Question.

How did God prove Abrahams faith?

A. He bade him offer his ſon Iſaac in Sacrifice.

Q. Did he offer him?

A. Yes.

Q. Did he kill him?

A. No: the Angel of the Lord appeared vnto him and ſaid: Abraham, Abraham, ſtay thy hand.

Q. What did Abraham then offer in ſtead of his ſonne?

A. A Ram, which was tyed by the hornes in a buſh.

Q. Where was it that Abraham did offer his ſon?

A. At Moriah.

Q. What poſſeſſion did Abraham buy in the land of Canaan?

A. He bought a field to bury his dead in.

Q. Whom did he bury there?

A. His wife Sarah.

Q. How long lived ſhe?

A. One hundred twenty and ſeven yeeres.

Q. How was Iſaac brought up?

A. In the feare of God.

Q. How was he married ſoorth?

A. To a good woman named Rebecca.

CHAP. 22.

Question.

Had Abraham another wife?

A. Yes, Returah.

Q. How many children had he by her?

A. Sixe ſonnes.

Q. Rehearse the names.

A. Zennam, Iſhikhan, Medan, Midian, Iſhbat, and Shuah.

Q. Had theſe any inheriſants wiſh Iſaac?

A. No: he gaue all his goods to Iſaac, and gaue gifts to his other ſonnes, and ſent them away into the Eaſt from his ſonne Iſaac.

Q. How long lived Abraham?

A. One hundred and ſeuenty and ſixe yeeres.

Q. Where was Abraham buried?

A. His two ſonnes Iſaac and Iſhmael buried him in the cave of Machpelah by his wife Sarah.

Q. Had Iſaac any children by Rebecca?

A. Yes, two ſonnes, Eſau and Iacob.

Q. Whether of them was the elier?

A. Eſau.

Q. How

GENESIS.

CHAP. 29. & 30.

Q. How lost he his birth-right?

A. Hee sold it to Jacob for a messe of pottage.

Q. What befell in the dayes of Isaac?

A. There was a famine.

Q. Whither went he then?

A. Into the land of Genar.

Q. What befell to him there?

A. The Lord appeared vnto him, and promised to giue the land of Canaan to his seede.

Q. What befell there more?

A. He denied his wife: the Lord made him to prosper, inasmuch that the inhabitants of the country enuyed him and stopped his welles.

Q. Whither went he then?

A. To Beer-sheba.

Q. What befell him there?

A. The Lord appeared vnto him and comforted him.

Q. What was the first thing he did there?

A. He offered sacrifice vnto God.

Q. Whilist he was there, who came vnto him?

A. Abimelech, Abuzrah, and Phichol the captaine of his army.

Q. Wherefore came they?

A. To make a league with him.

CHAP. 27.

Question.

How did Esau lose the blessing?

A. Jacob came first, and brought kids dressed like venison, and said that hee was his first borne, and so got the blessing.

Q. What said Esau, when Jacob had gotten both birth-right and blessing from him?

A. He said, The dayes of mourning for my father will come shortly, then will I flay my brother Jacob.

CHAP. 28.

Question.

To prevent this, whither did Isaac and Rebecca send Jacob?

A. To Padan-Aram to marry a wife.

Q. What company had he?

A. His staffe in his hand.

Q. What lodging had he by the way?

A. He laid him downe on the ground, and laid a stone vnder his head.

Q. What appeared to him there?

A. A ladder standing at his head, the top whereof reached vp to heauen, the Angels of God went vp and downe by it, and God aboue it.

Q. Who was that ladder?

A. Iesus Christ, who is the way, the truth, and the life. *John 14.*

Q. What did he learne thereby?

A. That the Angels of the Lord were continually ready to bring downe comfort and succour to the faithfull: but to the wicked, plagues and punishments.

Q. What did he in the morning?

A. He tooke the stone and set it vp as a pillar, and powred oyle on it, and said: If God will bee with mee, and keepe me in this iourney which I goe, and giue me bread to eate, and clothes to put on; so that I may returne to my fathers house in safetie, then shall the Lord bee my God, and this stone shall be his house, and I will come and steepe him here.

Question.

Did the Lord prosper his iourney?

A. Yes: for he had wiues, children, and substance.

Q. How many wiues had he?

A. Two: Leah and Rachel.

Q. How many children had he in Padan-Aram?

A. Eleuen sonnes and one daughter.

Q. Rehearse their names?

A. Reuben, Simeon, Levi, Iudah, Issachar, Zebulon, Dan, Gad, Asher, Nephthali, Joseph, and Dinah his daughter.

Q. What substance had he?

A. He had men-servants, maid-servants, flocks of sheepe, herds of cattell, and great riches.

CHAP. 30.

Question.

How long serued he in Padan-Aram?

A. Twenty yeeres: viz. seven yeeres for Leah, seven yeeres for Rachel: and sixe for his riches.

Q. Why did he not remaine with Laban?

A. Because the Lord commanded him to returne into his country.

Q. When he returned, with whom had he controuersie?

A. With Laban, With God, and with his brother Esau.

Q. How was the controuersie ended with Laban?

A. God charged Laban in a dreame, that hee should speake nothing but good to Jacob.

Q. How was the controuersie ended with God?

A. Hee wrestled with God, who gaue him a pinch in the thigh, that he halted euer after, but hee left not wrestling, vntill hee had obtained the blessing.

CHAP. 33. & 34.

Question.

What did the Lord shew for strenghtening of his faith?

A. He changed his name from Jacob to Israel.

Q. How was the controuersie ended with Esau?

A. With faire words, and gifts.

Q. Whither went Jacob then?

A. Vnto Shechem: and there he bought a parcell of ground of Hamor, Shechems father, for an hundred pieces of silver.

Q. Why went hee not to Bethel according to the vow and promise he had made?

A. He was so rich, hee had forgotten his promise made when he was poore.

Q. How did God punish him?

A. His daughter Dinah was rauished: Simeon and Levi became murderers, and hee stank before all the country.

CHAP. 35.

Question.

Whither went he then?

A. To Bethel.

Q. What charge gaue he vnto his household?

A. He charged them to put away their strange gods, to cleanse their hearts, and change their garments.

Q. What did the Lord for the confirmation of strengthe.

A 4

strengthe.

GENESIS.

Strengthening of his faith ?

A. Hee changed his name from *Jacob* to *Israel*,
Chap. 32. 28.

Q. What befell as he parted from *Beithel* ?

A. *Rabel* dyed in childbirth.

Q. What called she the childer name ?

A. *Bew-oni* : the sonne of mine affliction.

Q. What did his father call him ?

A. *Beniamin*.

Q. Whither went he then ?

A. Beyond *Migdal-eder*.

Q. What befell to him there ?

A. *Reuben* lay with his fathers concubine.

Q. How old was *Isaac* when he died ?

A. One hundred and fourescore yeres.

Q. Who buried him ?

A. His two sonnes, *Esau* and *Jacob*.

Q. Where dwelt *Bilan* after hee had buried his father ?

A. In mount *Seir*, and of him came a great and mighty people.

Q. Whither went *Jacob* when his father *Isaac* died ?

A. Into the land of *Canaan*.

CHAP. 37.

Question.

*W*hat befell to *Joseph* ?

A. His brethren hated him, because his father loved him best, because of his dreames, and because he told his father of their euill sayings.

Q. What would they haue done with him ?

A. They would haue killed him.

Q. Who saved him ?

A. *Reuben* and *Judah* said vnto the rest, He is our brother, let vs not tread his blood.

Q. What did they with him ?

A. They put him into a pit.

Q. What did they then ?

A. They made a feast ?

Q. Were all present at the feast ?

A. No : *Reuben* was absent.

Q. What did they then with *Joseph* ?

A. They sold him to the *Ishmaelitish* Merchants for twenty pieces of silver.

Q. When *Reuben* came to the pit, and found not *Joseph* there, what did he ?

A. He rent his clothes, and went to his brethren, and said : The child is not yonder, and I, whither shall I goe ?

Q. What did the *Ishmaelitish* Merchants with him ?

A. They carried him into *Egypt*, and sold him to *Potiphar*, an Eunuch of *Pharaohs*.

CHAP. 38.

Question.

*W*hat was *Judahs* wife ?

A. The daughter of *Shuah* a *Canaanite*.

Q. How many sonnes had he by her ?

A. Three : *Er*, *Onan*, and *Shelah*.

Q. What became of *Er* and *Onan* ?

A. The Lord slue them because of their wickednesse.

Q. What is set downe of *Judah* ?

A. He lay with *Thamar* his daughter in law, who bare him *Pharez* and *Zarah*.

Q. What said *Judah* when it was told him that

Thamar his daughter in law had plaid the harlot, and was with childe ?

A. Hee bade them bring her forth and burne her.

Q. What learne you from hence ?

A. That the law which was written in mans heart, taught them that whoredome should be punished with death : for as yet the law was not giuen.

Q. When *Potiphar* had brought *Joseph* into *Egypt*, what did he with him ?

A. He made him ruler ouer his house.

Q. What did he with him afterward ?

A. He put him in prison because his wife slandered him, and said that he would haue lien with her.

Q. What did *Joseph* bring in prison ?

A. He receiued mercy at the hands of the Lord, and found fauour with the master of the prison.

Q. What is set downe besides whilst he continued in prison ?

A. He expounded the chiefe butlers and chiefe bakers dreames being prisoners with him.

CHAP. 41.

Question.

*W*ho then deliuered *Joseph* out of prison ?

A. *Pharaoh*, to expound his dreames.

Q. What did *Pharaoh* with him after this ?

A. He made him ruler ouer all *Egypt*, taking the ring from his owne finger, and putting it on *Joseph* : he arrayed *Joseph* in garments of fine linen, and put a golden chaine about his necke.

Q. When *Joseph* was ruler ouer *Egypt*, what did hee ?

A. He gathered corne, in the seven yeres of plenty, to serue in the seven yeres of famine : according to the interpretation of *Pharaohs* dreames.

CHAP. 43.

Question.

*W*hat happened then ?

A. The famine was so great in the land of *Canaan*, that *Jacob* was enforced to send his sonnes in to *Egypt* for corne.

Q. Did *Joseph* know his brethren ?

A. Yes.

Q. How did he use them ?

A. Roughly, both in word and deede, for hee called them spies, he accused them of theft, hee imprisoned them, and sent them for *Beniamin*.

Q. Did he shew of malice, because they had used him so cruelly ?

A. No ; he did it to try their repentance, for selling of him, and their love to their brother *Beniamin*.

CHAP. 45.

Question.

*H*ow often came *Josephs* brethren ?

A. Twise.

Q. Came *Beniamin* ?

A. Yes.

Q. What reason had *Joseph* to try their love toward *Beniamin*, rather then to any of the rest ?

A. Because *Rabel* had no more children but himselfe and *Beniamin*.

CHAP.

GENESIS.

CHAP. 46.

Question.

What did Ioseph after this?

A. He made himself known vnto his brethren, and sent for his father.

Q. How long was it from that time that he was sold by his brethren, vntill the time that hee made himself known vnto them?

A. It was 22. yeeres: at 17. hee was sold: at 30. hee stood before Pharaoh: then seuen yeeres of plenty were past, and in the second yeere of the famine he made himself knowne.

Q. Came Iacob to Ioseph into Egypt?

A. Yes, being warned of God in a vision.

CHAP. 47.

Question.

How many soules came with Iacob into Egypt?

A. Seuentie.

Q. What said Ioseph vnto Pharaoh concerning his father and his brethren?

A. Hee said they were poore Shepherds in the land of Canaan.

Q. How old was Iacob then?

A. One hundred and thirty yeeres.

Q. Where dwelt Iacob then?

A. In the land of Goshen.

CHAP. 48.

Question.

When Iacob was sicke, who came to visit him?

A. Ioseph with his two sons, Manasse and Ephraim.

Q. What said Iacob to Ioseph?

A. Hee commanded and made him to sweare that he would carry him out of Egypt, and bury him in the land of Canaan.

Q. How long liued Iacob in Egypt?

A. Seuentene yeeres, and 30. before: in all he liued 147. yeeres.

Q. Did Iacob make a will before his death?

A. Yes; and gaue them, as some note, armes, and then prophesied what should befall them.

Q. Rehearse the twelue tribes?

A. Reuben, Simeon, Iudah, Issachar, Zebulon, Dan, Gad, Ather, Nephtali, Benjamin, Ephraim, and Manasse.

Q. Which of Iacobs formes are left forth?

A. Levi and Iosephs Levi, because he had bloody hands, and Ioseph, because hee had the double portion, more afflictions then his brethren.

Q. Who were placed in his stead?

A. Ephraim and Manasse.

Q. What armes did Iacob giue vnto his sonnes, therein prophesying what should become of them?

A. Vnto Reuben, water.

Simeon and Levi, instruments of cruelty.

Iudah, a Lyon.

Issachar, an Ass.

Zabulon, an haueu for ships.

Dan, a Serpent.

Gad, an host of men.

Ather, dainties for a King.

Nephtali, a Hind.

Ioseph, a fruitful bough by a well side.

Benjamin, a Wolfe.

Q. By these things, what did he prophesie of his

children? and first of Reuben?

A. That he should not be excellent, but weak as water, and performe no worthy worke.

Q. How many things did belong to the eldest?

A. Three: the kingdom, the priesthood, and the double portion.

Q. Why was hee deprived of them all?

A. Because hee lay with his fathers concubines, the kingdom he gaue to Iudah, the double portion to Ioseph, because hee had more troubles then his brethren.

Q. Who had the Priesthood?

A. The Lord did after assigne it to Levi, because his hands were sanctified with the slaughter of the Idolaters.

Q. What prophesied he of Simeon and Levi?

A. That they should bee diuided in Iacob, and scattered in Israel.

Q. What prophesied he of Iudah?

A. Four things: 1. his principallitie: 2. his victory ouer his enemies, as 2 Lyon: 3. the stabilitie of his kingdom, vnder the Messiah: 4. his outward plenty and prosperity.

Q. What doth he prophesie of Zebulon?

A. Of the place of his dwelling, and of his trade by sea.

Q. What did he prophesie of Issachar?

A. That hee should loue peace, and therefore should labour and beare burdens as an Ass.

Q. What did he prophesie of Dan?

A. Their subtiltie as of a serpent, their manifold oppressions and corruptions, and therefore to expect their Messiah for their deliuerance, and stand in great neede of Gods his saluation.

Q. What did he prophesie of Gad?

A. That he should bee oppressed with troupes of men: but should overcome at the last.

Q. What did he prophesie of Ather?

A. That hee should bee exceeding fruitfull, and furnished with dainties for a King, and sweete oymments and perfumes for Princes.

Q. What doth he prophesie of Nephtali?

A. That he should not goe rashly to warre, but should first giue fauourable words of peace, which being not regarded, hee should go to warre, and bee speedie therein as an Hinde.

Q. What doth he prophesie of Ioseph?

A. First, of his owne prosperitie, as a fruitfull bough ouer a Well: 2. then of his two children as branches ouer a wall: 3. of his aduersity by his enemies, as cruell Archers: 4. of his victories (by Gods blessing) ouer them all.

Q. What did he prophesie of Benjamin.

A. That he should bee giuen to war and spoile, his place being bounded with many enemies.

Q. Where did hee appoint to be buried?

A. In the land of Canaan, in the cave of Machpelah, which Abraham bought of Ephron the Hittite.

CHAP. 50.

Question.

Who buried him?

A. Ioseph according to the will and the oath which he before had sworne to his father.

Q. Did Ioseph seeke to be reuenged of his brethren after the death of his father?

A. No: but vied them with all kindeesse.

Q. How long did Ioseph beare rule ouer Egypt?

A. Four.

A. Four score yeeres.

Q. Why was he buried in the land of Canaan?
A. That it might be a signe to his posterity, that they should returne into the land of Canaan.

Q. How long did Ioseph beare rule over the land of Egypt?

A. Four score yeeres.

Q. How long lived he in all?

A. One hundred and tenne yeeres.

Q. When he died, where was he buried?

A. Hee was embalmed to bee carried into the land of Canaan at his brethrens returne.

Genesis Finis.

EXODVS.

Question.

What call you the second booke of Moses?

A. Exodus.

Q. Why is it so called?

A. Because it containeth the going of the children of Israel out of the land of Egypt.

Q. What is the substance of this booke?

A. The estate of the children of Israel from the death of Ioseph, vntill the establishing of the Tabernacle in the wilderness.

Q. Into how many parts is it diuided?

A. Into two parts: The estate of the children of Israel in the land of Egypt, after the death of Ioseph, vntill their departure: and their estate in the wilderness, vntill the establishing of the Tabernacle.

Q. How were the children of Israel used after the death of Ioseph?

A. They had burdens and afflictions laid vpon them.

Q. Were they overburdened with these burdens?
A. No: the more they were afflicted, the mightier they grew.

Q. What lawes did Pharaoh make against them?

A. That the midwives should slay all their men children: afterward hee commanded them to be cast into the river.

Q. Did the Midwives obey the King?

A. No.

Q. Did they well in disobeying him?

A. Yes: because hee commanded them an ouill worke.

Q. Did the Lord like it?

A. Yes: for hee built them houses, and blessed them.

CHAP. 2.

Question.

These lawes being made, how escaped Moses?

A. His mother hid him three moneths, and when hee could hide him no longer, she made a basket of reedes, and dawbed it with slime and pitch, and laid the childe therein, and set it among the bulrushes, by the river side.

Q. How escaped he drowning?

A. Pharaohs daughter came downe to wash her selfe, and found him there.

Q. What did she with him?

A. She put him to nurse to his owne mother.

Q. What did his mother with him when shee had weaned him?

A. She brought him to Pharaohs daughter againe.

Q. What did she with him?

A. She brought him vp in Pharaohs house.

Q. What was the cause of his departure from the Court?

A. Pharaoh would haue killed him, because hee had slaine an Egyptian.

Q. How long lived Moses in Pharaohs Court?

A. Forty yeeres.

Q. Whither went he then?

A. Into the land of Midian.

Q. What did he there?

A. He kept Iethros theeepe, and married Iethros daughter.

Q. Had Moses any children by her?

A. Yes: a sonne called Gershom?

CHAP. 3.

Question.

What befell to him then in Midian?

A. The Lord appeared in a flame of fire out of a bush, and bade him go and deliuer his brethren the children of Israel out of Egypt.

Q. Was he willing to go?

A. No: for hee propounded fise obiections.

First, his owne basenesse.

Secondly, his ignorance of Gods name.

Thirdly, that they would not heare him.

Fourthly, his slow speech.

Fiftly, he desired him to send another.

Q. How did the Lord answer them?

A. To the first he said: I will be with thee.

Secondly, he told him his name.

Thirdly, he gaue him signes.

Fourthly, he said, I will be with thy mouth, and teach thee what to say.

Fiftly, he was angry.

CHAP. 4.

Question.

What signes did God giue Moses to assure him, that he being a poore shepheard, should deliuer them out of the hands of so mighty a king?

A. First, hee bade him cast his rodde on the ground, and it was turned into a serpent: and hee bade him take it by the tayle, and it was turned into a rodde againe.

Secondly, hee bade him put his hand into his bosome, and pull it out, and it was leproous; and he bade him put it in and pull it out againe, and it was as his other hand.

Thirdly, hee bade him take water and sprinkle it on the ground, and it was turned into blood.

Q. Whom did God send with Moses to help him?

A. Aaron his brother.

Q. Did he then goe?

A. Yes.

Q. What befell to him by the way?

A. The Angel of the Lord met him, and would haue slaine him, because hee neglected the circumcision of his sonne.

Q. Who did circumcise him?

A. His mother Zipporah tooke a sharpe knife, and cut the fore-skinne of her sonne, and cast it at her husbands feet, saying, Thou art indeed a bloody husband vnto me.

Q. Who met him then?

A. Aaron

A. Aaron his brother.

Q. Did they their message vnto Pharaoh ?

A. Yes.

CHAP. 15.

Question.

Would Pharaoh let the people goe ?

A. No : he said, Who is the Lord that I should obey him ? the people are idle.

Q. What commandment came he then ?

A. He commanded them to make the whole tale of bricke, and to gather straw themselves.

Q. What did the people then ?

A. They murmured against Moses and Aaron.

Q. What did Moses ?

A. He complained vnto the Lord.

Q. What did the Lord then ?

A. Hee renewed his promise concerning their deliuerance, and sendeth Moses and Aaron againe vnto Pharaoh ?

CHAP. 5.

Question.

Did Pharaoh then let them goe ?

A. No : the Lord had hardened his heart, and he would not let them goe.

Q. Did Moses and Aaron their Miracles before Pharaoh ?

A. Yes.

Q. Why then would he not let them goe ?

A. Because his forcerers did the like.

Q. How many plaguts did God send vpon Pharaoh and the Egyptians before he would let them goe ?

A. Tenne.

CHAP. 8. to 12.

Question.

*R*ehearse them.

A. 1. Hee turned water into blood, fishes died.

2. Frogges ouer the land of Egypt.

3. Lice.

4. Swarmes of Flies.

5. Murraine among beasts.

6. Scabs and blisters.

7. Thunder, lightning, and haile.

8. Gralhoppers.

9. Darkenesse.

10. All the first borne of Egypt were slaine.

Q. Did the forcerers of Egypt the like ?

A. Yes, vntill lice : then they said, Surely it is the finger of God.

Q. Would Pharaoh then let them goe ?

A. Yes, at darkenesse, all fauing their cattell.

Q. What said Moses ?

A. He said hee would not leaue a hoofe behind him.

Q. Did any of these plaguts hurt the Israelites ?

A. No.

Q. What did they at their departure ?

A. They borrowed of their neighbours the Egyptians, iewels of silver, and iewels of gold.

CHAP. 12.

Question.

What assurance did God giue them, that the last and greatest plague should not hurt the Israelites ?

A. Hee instituted the Passouer.

Q. What was the Passouer ?

A. A male lambe of a yeere old, without spot or blemish.

Q. How should it be dressed ?

A. They should roast it.

Q. How should it be eaten ?

A. With their loynes girded, their shooes on their feete, their stauies in their hands ready for a journey, and they must eate it in haile.

Q. What should be done with the blood ?

A. They should strike it on their doore posts, that the Angel seeing it, might passe ouer them.

Q. Did he les them goe as the last plague ?

A. Yes.

Q. How many were they that departed ?

A. About fixe hundred thousand men, besides children.

Q. How long were they in Egypt ?

A. Foure hundred and thirty yeeres.

Q. What did the Israelites then ?

A. They sanctified all their first borne vnto the Lord.

CHAP. 13.

Question.

What did they at their departure ?

A. They tooke the benes of Joseph with them.

Q. How many yeeres were they going out of Egypt into Canaan ?

A. Forty yeeres.

Q. How many journeys had they ?

A. Forty and two.

Q. How many principall iourneys ?

A. Twelue : Piha-hiroth, Marah, the wilderness of Sin, Rephidim, mount Sinai, Kibroth, Hattavaah, Hazeroth, Rithmah in Paran, Cadeth Bornez, Mount Hor, Punon in Zalmon, and the plaine of Moab.

Q. How many of them are set downe in this booke ?

A. The first five, Piha-hiroth, Marah, the wilderness of Sin, Rephidim, and mount Sinai.

Q. How were they conducted into the land of Canaan ?

A. The Lord went before them by day in a pillar of a cloud to leade them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night, chap. 13. verse 21.

CHAP. 14.

Question.

What befell at Piha-hiroth ?

A. They murmured against Moses, because the Red sea was before them, the Mountaines on either side of them, and Pharaoh with all his host behind them.

Q. What did Moses ?

A. He prayed vnto the Lord, and the Lord bade him strike the sea with his rod, and he did so : and the sea was diuided, so that the children of Israel passed thorow drie-food : But Pharaoh, and all his host following them, were drowned.

CHAP.

CHAP. 15.

Question.

What did the children of Israel then?

A. They sung a song of thanksgiving for their deliverance.

Q. Whither went they then?

A. To Marah.

Q. What did befall there?

A. They murmured against Moses, because the waters were bitter.

Q. What did Moses?

A. He prayed unto the Lord, and the Lord made him cut downe boughes, and cast them into the waters, and they were made sweet.

Q. Whither went they then?

A. To Elim, where were twelue fountaines of water, and seauenty palme trees.

Q. Whither went they then?

A. To the wilderness of Sin.

Q. What befall there?

A. They murmured against Moses and Aaron for bread, and the Lord sent them downe Manna.

CHAP. 16.

Question.

What did they else?

A. They sanctified the Sabbath.

Q. What did Moses command them?

A. To keep a pot full of Manna, for a remembrance to their posteritie.

Q. How long did they eat Manna?

A. Fortie yeeres, till they came to the borders of Canaan.

Q. Whither went they then?

A. To Rephidim.

CHAP. 17.

Question.

What did they there?

A. They murmured against Moses for water; and the Lord bade him strike the rocke, and there gushed out water.

Q. What befall there else?

A. They fought a battell with the Amalekites, and builded an Altar.

Q. Who had the victorie?

A. When Moses held vp his hands, Israel prevailed; but when he held them downe, the Amalekites ouercame.

CHAP. 18.

Question.

What befall after this?

A. Letro Moses father in law came to see him, and gave him counsell for the choosung of Magistrates.

Q. What manner of men ought they to be?

A. Men of courage, fearing God, hating couetousnesse, and louing the truth.

Q. What must these Magistrates doe?

A. They must bring the hard causes vnto Moses, and iudge small matters themselves.

Q. Whither went he then?

A. To mount Sinai,

CHAP. 19.

Question.

What befall there?

A. Israel is chosen from among all other nations. The people promised to obey God: He that toucheth the hill, dieth: The Lord appeared vnto Moses, and gaue the law in thunder and lightning.

Q. Why was the Law so giuen?

A. That it might compell them to obey and follow it with feare and trembling.

Q. Why was the Gospel giuen in triumph and ioy?

A. That it might entice men to follow it ioyfully and willingly.

Q. Had they no law before they came to Sinai?

A. Yes: they had the Law from the beginning.

Q. By what reasons proue you this?

A. First, the Law is euerslasting, *Psal.* 119. 144. Secondly, it was in their hearts to accuse, or excuse themselves, *Rom.* 2. 15. *Acts* 14. 17. Thirdly, Adam was created after the image and likenesse of God, *Genes.* 1. 27. in righteousness and holinesse, *Ephes.* 4. 24. Fourthly, wicked men commend that which is euill, and condemne that which is good.

Q. Can you shew me an example of it in man before they came to Mount Sinai?

A. Yes, of every one of them.

Q. Where find you the first Commandements, which forbiddeth to liue without a God, or to haue strange gods, but to haue the euerslasting God for our God?

A. Iacob saith, Put away the strange gods, *Gen.* 35. 2.

Q. The second concerneth the worship of God against Idols.

A. It appeareth that this was written in their hearts, in that Iacobs household brought their idols to him, *Gen.* 35. 4. And *Rahab* who first brought them into Iacobs house, hid them when they were sought for, *Gen.* 31. 34.

Q. Where find you the reuerend regard of Gods Name, the seventh of the third Commandement?

A. In *Gen.* 24. 3. and 28. 23. Swear by the Lord God of heauen.

Q. What record haue you of the obseruation of the Sabbath?

A. It is set downe in *Genesis* 2. 3. and in *Exodus* 16. 23.

Q. Where find you reuerence to Parents performed?

A. Shem and Iapheth reuerencing their father Noah, are blessed: Ham scornung him, is cursed in his sonne Canaan, *Gen.* 9. 25, 26. Esau mournes because he cannot haue his fathers blessing, and bridles his heate against Iacob, because he would not grieue his father, *Gen.* 27. 41.

Q. Where find you the eighth Commandements against murder?

A. In *Gen.* 4. 9. Cain concealeth the killing of *Abel*; and God expressly forbiddeth it, *Genes.* 9. 6.

Q. What find you against whoredome.

A. The sonnes of Iacob say, Should he make our sister a whore? *Gen.* 34. 31. Iudas commands *Thamar* to be brought forth to be burnt, *Gen.* 38. 2.

Q. What haue you against leachery?

A. Iosephs brethren say, God forbid that we

we should steale, Gen. 44. 7. 8.

Q. What find you against lying or deceiuing?

A. Iudab kept promise, not lying or deceiuing, Gen. 38. 20.

Q. Where is lust forbidden?

A. It was faine to looke on a woman, to lust after her, and punished euen in Kings, Gen. 12. 17. and 20. 7.

Q. In how many Tables was the Law giuen?

A. In two Tables of Stone.

Q. Why were they written in stone?

A. Because it was more easie to write them in stone, than in mans heart.

Q. How many Commandements doth the first Table containe?

A. Foure; wherein is set downe our dutie towards God.

Q. How many Commandements doth the second Table containe?

A. Sixe; wherein is set downe our duty towards our neighbour.

Q. Who writ this Law?

A. God.

Q. Were there no more Lawes giuen but the ten Commandements?

A. Yes, but those are the summe of all: for there were Iudiciall and Ceremoniall Lawes giuen also.

Q. What doth the 21. Chapter containe?

A. Certaine lawes for the preferuation of mans body, which were giuen to bridle our corrupt nature.

Q. What doth the 22. chapter concerne?

A. Certaine Iudiciall lawes concerning buying and selling, vniurie, and reuerence to Magistrates, &c.

Q. What doth the 23. Chapter containe?

A. Certaine Ceremoniall Lawes of Feasts.

Q. What did the Lord promise them that would obey and keepe his Commandements?

A. He said, I will be an enemy to thine enemies, and I will afflict them that afflict thee, &c. ver. 12. 23.

Q. What doth the 24. Chapter containe?

A. The confirmation of the Law.

Q. How long was Moses in the Mounts?

A. Fortie daies and fortie nights.

Q. How many things did the Lord appoint Moses to make?

A. Nine.

Q. Which be they?

A. 1. The Tabernacle, 2. Arke, 3. Mercy-seat, 4. Table of Shew-bread, 5. Candlestick, 6. Altar of burnt offering, 7. Altar of perfume, 8. Laver, 9. Priests garments, Chap. 51.

Q. Who should make them?

A. Aholiab and Bezaleel.

Q. Where should they make them?

A. Of those things which the people brought: viz. of gold, silver, brasse, blue filke, purple, skarlet, fine linnen, goates haire, rammes skin died red, badgers skin, and Shittim wood.

Q. Whilst Moses was in the Mounts, what did the people. Chap. 32.

A. They made a Calfs, and worshipped it.

Q. What did the Lord then?

A. He bade Moses goe downe to them.

Q. What did he when he came downe?

A. He cast the two Tables out of his hands, and brake them beneath the Mount, and hee took

the Calfs, and burned it in the fire, and ground it vnto powder, and strewed it vpon the water, and made the children of Israel to drinke of it.

Q. What did Moses then?

A. He went and stood in the gate of the camp, and said, Who pertaineth to the Lord, let him come to me.

Q. Who came then vnto him?

A. The Leuites.

Q. What said he to them?

A. Put every man his sword by his side, and goe to and fro from gate to gate through the host, and slay every man his brother, and every man his companion, and every man his neighbour, and they did so; for which their hands were sanctified.

Q. How many were slaine that day?

A. About three thousand men.

Q. What befell after this?

A. The Lord was angry, and denied to goe with them.

Q. What did Moses then?

A. He prayed vnto the Lord, and he promised to goe with them.

Q. What did Moses else?

A. He desired to see the glory of the Lord.

Q. Did the Lord grant his request?

A. Yes: for he covered him in the cleft of a rocke whilst he passed by.

Q. What did the Lord after this?

A. He bade Moses hew two Tables of Stone like to the former, and to come vp to the top of the Mount.

Q. Did he so?

A. Yes.

Q. How long staid he in the Mount?

A. Fortie daies and fortie nights.

CHAP. 33.

Question.

Where should they haue their promise to make those things which were appointed?

A. From the people.

Q. Did they bring enough?

A. Yes, they brought so much, that they were bidden to stay.

LEVITICVS.

Question.

What call you the third booke of Moses?

A. Leuiticus.

Q. Why is it so called?

A. Because it containeth the office of the Leuites, and those things which appertaine vnto them.

Q. How is it diuided?

A. Into two parts: the sacrifices which they were to offer, and the persons which should offer them.

Q. By whom was this law of sacrifices giuen?

A. By the Lord.

Q. Where?

A. In the Tabernacle by Sinai.

Q. How many kinde of sacrifices were appointed?

A. Five: the burnt-offering, chap. 1. the meat-offering, chap. 2. the peace-offering, chap. 3. the

NUMBERS.

the sinne-offering, chap. 4. the trespass-offering, chap. 5.

Q. How many things are to be obserued in these sacrifices?

A. Two: the matter or things whereof they were, and the manner how they should be offered.

Q. What manner of things were appointed to be offered?

A. They were of two sorts, either of creatures which haue life; or of creatures without life.

Q. What things are appointed which haue life?

A. Of the Heard, Bullocks, a red Cow: of the Flock, Rams, Ewes, Lambs, Goates, both male and female: of Fowles, Turtle Doves, Pigeons, and Sparrowes.

Q. What are those things without life?

A. Oyle, fine Flowre, Incense, Cakes, and Waters vnleauened, Salt, eares of Corne, Cedar wood, a skarlet Lace, and Hyssop.

Q. In offering of Sacrifices what is forbidden?

A. Leauen, Honey, Fat, Blood, the inward parts of Beasts, and the maw of Birds.

Q. What is thereby figured?

A. By Leauen and Honey, corruption of doctrine and life: by Fat and Blood are figured, sensuality and cruelty.

Q. What things are principally commanded to be used in the sacrifices?

A. Salt and Fire; the one eating away, and the other purging corruptions.

Q. Thus much of the matter, now of the manner and rites to be obserued in offering the sacrifices, what were they?

A. They were diuers, and are set downe in diuers places of this booke, but especially in the six and seuen chapters.

Q. Now wee are come to the second part of the booke which concerneth the persons of the Leuites and Sacrificers, what doth the holy Ghost set downe concerning them?

A. Two things: the first is speciall to them alone: the second is common to them with others, namely, sanctification.

Q. What is that which is proper to them all?

A. To offer the sacrifices, which was appointed to Aaron and his sonnes: their consecration, and the execution of their function, 8. 9.

Q. With what fire?

A. With such fire as came from the Lord.

Q. Did any offer with other fire?

A. Yes, Nadab and Abihu, for which, fire came from before the Lord, and consumed them, chap. 10.

Q. What is that which is common to the Leuites with the rest of the people?

A. Sanctification, and that is prescribed, first, in forbidding that which is euill: secondly, in commanding that which is good.

Q. What are those things forbidden?

A. They are either ceremoniall, or morall.

Q. What are the lawes ceremoniall?

A. The distinction of creatures cleane or vn-cleane, chap. 11. touching of things accounted vn-cleane, vn-cleanness after child-birth, chap. 12. or for certaine diseases of the body, chap. 13. 14. and 15. and purification from vn-cleanness, chap. 16. and 17.

Q. What are those morall things forbidden?

A. Adulterie, fornication, incest, and all such

vn-cleannes, chap. 18. and in part of the 20. and 21. chapter.

Q. Now to come to the things which are commanded, what are they?

A. They are either priuate to our selues, or in performance of ourdutie to our neighbour, or else to God, as followeth in the residue of the booke.

Q. What times or feasts are principally appointed?

A. The times and feasts appointed in this booke, are either weekly, as the Sabbath; or yeerely, as the Pasche, the feast of Vnleauened Bread, of the first Fruits of Whittontide, of Trumpets, and of Tabernacles.

Q. Is there no other time appointed for the seruice of God, but these?

A. Yes, he hath appointed to be serued euery day with a morning and euening sacrifice, Numbers 28. 4.

Q. How did Moses conclude this booke?

A. He sealed vp these former lawes with the promises, and threatnings of God, Chap. 26. and the last Chapter concerneth vows.

NUMBERS.

Question.

What call you the fourth booke of Moses?

A. Numbers.

Q. Why is it so called?

A. Because it principally consisteth of numbering.

Q. What is the substance of it?

A. The historie of the children of Israel, after their departure from Mount Sinai, vntill they came to the Plaine of Moab, vpon the confines and borders of the land of Canaan.

Q. How is this booke diuided?

A. Into two parts: the first containeth the numbering of the children of Israel, prepared for the iourney: the second, the numbering of their iourneys from Mount Sinai, to the borders of Canaan; and at their last station they are againe numbred.

Q. What was the number of the people beere numbred?

A. Sixe hundred and three thousand, sixe hundred and fiftie.

Q. How often were the children of Israel numbred in this trauell?

A. Thrice, the first and second times at Mount Sinai, the third at their last station, when they were to enter into the land.

Q. Why were they thus often numbred?

A. The first time they were numbred, that towards the building of the Tabernacle, euery man might giue a price for the redemption of his life. The second time they were numbred for disposing of them in order for iourneying about the Tabernacle, and pitching their tents at the end of their iourney.

The third time they were numbred, that the diuision and disposing of the land might be to euery tribe according to the number.

Q. Why were the Leuites numbred the first time?

A. To shew that they haue need of a Redeemer and

find redemption, as well as any other men.

Q. Why were not the Levites numbered the second nor third time?

A. They were not numbered the second time, because they were to attend upon the Tabernacle, and not to go to war.

And they were not numbered the third time, because they had no lot of inheritance among their brethren.

Q. At what age were the Levites taken to the Lord?

A. At a month old they were dedicated to the Lord, Numb. 3. 12. at 28. they were to labour and to do service in the Tabernacle, Numb. 8. 24. at thirtie to enter into the more inward work of the Sanctuary, Numb. 4. 3. and at fiftie to leane the hard labours, and to take charge to guide, to oversee, and to prescribe by counsell and instruction what others should doe, Numb. 8. 25.

Q. How many of the twelve principall iourneyes are yet downe in this booke?

A. Seuen: Kibroth, Hattanuah, Hazeroth, Rithma in Paran, Kadesh-Bernea, Mount Hor, Punon in Zalmona, and the Plaine of Moab.

Q. How many things doe you observe in these iourneyes?

A. Two: either such as are common to them all, or peculiar to either, generally considered by it selfe.

Q. How many things are there common to every of these iourneyes?

A. Three: the peoples murmuring, Moyses praising, and Gods mercies.

Q. Did the people murmur at every iourney?

A. Yes, in seuen iourneyes they murmured eight times.

Q. Against whom did they murmur?

A. Upon every dislike they did murmur against Moyses and against God?

Q. What did Moyses when they murmured at him?

A. He as a most milde man prayed, yet once he shewed a passion of imperfection, for which the Lord was angry, and would not suffer him to enter into the land of Canaan, chap. 2. 11.

Q. Did the Lord beare with their continuall grudgings and murmurings?

A. Yes, hee gaue eare to Moyses prayers, and continued his mercies towards them.

Q. Now shew me those things which are peculiar to each iourney: and first, to Kibroth Hattanuah?

A. First, as wearie of their iourney, they murmured. The Lord sent fire, and consumed the utmost parts; but Moyses praying, the fire was quenched.

Secondly, they loathed Manna, the heavenly bread: lusted for flesh: seventy Elders are ioynd to Moyses to assist him in governing this unruly people: Quails are sent, and the people die with the flesh betwene their teeth, chap. 11.

Q. What is peculiar to the station at Hazeroth?

A. Aaron and Miriam murmured against Moyses.

Q. For what cause?

A. They pretended one cause, his marriage with a Midianitish woman, but their ambition was the very cause, chap. 12. 2. Miriam is stricken with leprosie: Moyses prayeth, and God healeth her.

Q. What is peculiar to Rithma in Paran?

A. Twelve men are sent to search the land of Canaan. Upon the false report of ten, the people murmure, as if God could not performe his promise to give them the land. They would have stoned Caleb and Ioshua, for reporting the truth.

Q. How were they delivered from stoning?

A. By the hand of the Lord: who told them, that none of them should enter into the land of promise, save Caleb and Ioshua: and they which enterprised to enter into the land contrary to Gods appointment, were slaine by their enemies.

Q. Did the people remaining, (taunting his mercies and seeing his iudgements) loue, feare and serue him?

A. No: there was one found vpon the Sabbath day gathering of sticks.

Q. What was done with him?

A. He was by the Lords commandement stoned to death, chap. 15. 36.

Q. That was but the act of one, what did the rest?

A. Others did not take heede: for first, Korah, Dathan, Abiram, and On, with two hundred and fiftie Captaines, rebelled against Moyses and Aaron, and the earth opened, and swallowed vp them and theirs.

Secondly, the people not taking warning thereby, did all murmure against Moyses and Aaron, wherefore there were destroyed fourteen thousand and seuen hundred of them.

Q. What did Moyses and Aaron?

A. They fought an atonement with God for them.

Q. How was the matter ended?

A. God set order, first, for the Priesthood: secondly, for a sacrifice for their finnes.

Q. What order was taken for Priesthood?

A. The Lord bade Moyses take for every tribe a rod, and write every mans name vpon their rod, and Aaron name vpon the Leuites rod, and lay them in the Tabernacle before the Arke, and the mans rod which budded, would the Lord chuse.

Q. Whose rod did bud?

A. Aarons did bud and blossome, and he had the Priesthood.

Q. What order was taken for their finnes?

A. God appointed the sacrifice of the red cow, chap. 19. for the cleansing of these their finnes, and the almes of purifying of the vncleane by touching the dead.

Q. When they departed from Rithma, whither went they?

A. To Kadesh-Bernea.

Q. What things are peculiar to that iourney?

A. Foure: first, the death of Miriam.

Secondly, the Israelites murmure for water.

Thirdly, Moyses and Aaron are charged with incredulitie, and receiue iudgement to die in the wilderness.

Fourthly, Edom denieth Israels passage thorow his countrie.

Q. The next iourney being Mount Hor, what befell there?

A. Aaron died: Eleazar his sonne succeedeth him. Arad the king of Canaan cometh forth against Israel, and is vanquished.

Q. To their iourney from Mount Hor, to Punon in Zalmona, what things are peculiar?

A. In their iourney about the land of Edom, they murmure at the hardness of the way, and loe bread

bread and water, loathing Manna.

They are destroyed by fierie serpents, and are remedied by the brazen serpent.

They overthrow two Kings, Sihon and Og, and destroy their countries.

Q. In their journey to the Plains of Moab, what is principally to be considered?

A. The estate of them, when some of them entered into their portions, and others were ready to enter?

Q. How many things are herein to be considered?

A. Two: first, the hinderances; secondly, the reconciliation of the people.

Q. How were they hindered?

A. Partly by others, but especially by their owne finnes.

Q. Who were those others?

A. Balak the King of Moab, who sent for Balaam to curse the people. Balaam the false prophet, who could not curse them, but gave counsell to allure them to sinne: and the Midianitish women, who enticed them to fornication and idolatry.

Q. Did the Lord suffer those sins to go unpunished?

A. No: he began first with his owne people, and by a plague destroyed of them foure & twentie thousand.

Q. What did he with his enemies?

A. When he was reconciled to his people, hee poured out his wrath vpon them.

Q. In what sort?

A. Balak and the five Kings were slaine. Balaam the false prophet was controlled by his asse, and also slaine. All the males of Midian, and the women who had lyen by man, were slaine.

Q. How was God reconciled to his people?

A. By the zeale of Phineas, who slew Zimri and Cozbi, committing fornication.

Q. What testimony did God give of his reconciliation?

A. First, he made a covenant with Phineas. Secondly, he appointed Ioshua to be Gouverneur in Moses stead. Thirdly, he gave to Reuben, Gad, and halfe the tribe of Manasse, their portions on that side of Iordan, in the land of Moab. Fourthly, twelve men are assigned to divide the land of Canaan. Lastly, their lawes given for sacrifices, obseruation of feasts, vowes, cities of refuge, and inheritances.

DEVTERONOMIE.

Question.

What call you the fifth booke of Moses?

A. Deuteronomie.

Q. Why is it so called?

A. Because it containeth a second rehearse of the Law.

Q. What doth he in the beginning of this booke?

A. Hee repeateth the acts which God hath done for them in peace and warre: because they were dead to whom the Law was given in Mount Sinai: and to make them more attentive to the Law, from the first chapter to the fifth.

Q. What doth he then?

A. He repeateth the Law more particularly, he

exhorteth and perswadeth them to observe and keepe the Law; from the fifth chapter, to the 31. In the 31. Chapter he prepareth himselfe to die, and reigne vpon his office.

In the 32. chapter, he singeth a Psalm: and in the 33. chapter he blessing the Tribes of Israel.

Q. Why did Moses bless Levi, observing them Iacob did?

A. Because of the zeale that the Levites shewed at Mount Sinai, the curses of Iacob vpon Levi, were turned into blessings.

Q. Where did Moses?

A. In the land of Moab.

Q. Why did hee not enter into the Land of Canaan?

A. Because he murmured at the waters of Meribah, saying, Heare now, you rebels: shall wee give you water out of the rocke? Numb. 20. 10.

Q. Did he see the land of Canaan?

A. Yes; he went vpon Mount Nebo, vnto the top of Pisgah, and the Lord shewed him all the land of Gilead vnto Dan.

Q. Whom did he appoint in his stead?

A. Ioshua the sonne of Nua.

Q. How long liued Moses?

A. One hundred and twenty yeeres.

Q. Where was he buried?

A. In a valley in the land of Moab, ouer against Beth-peor, but no man knoweth of his Sepulcher vnto this day.

Q. By whom was he buried?

A. By an Angell of the Lord: lest the Israelites knowing of his graue, should goe a whoring after it.

IOSHUA.

Question.

What government had the children of Israel after they came out of Egypt?

A. Captaines.

Q. How many Captaines had they?

A. Two; Moses and Ioshua.

Q. What did Moses?

A. He brought them out of the land of Egypt, into the Plaine of Moab.

Q. What did Ioshua?

A. He brought them out of the Plaine of Moab, into the land of Canaan.

Q. What call you this booke next to Deuteronomie?

A. Ioshua.

Q. Why is it so called?

A. Because it containeth the government of Ioshua.

Q. What is the substance of this booke?

A. The estate of the children of Israel after the death of Moses, till they were established in the land of Canaan.

Q. How many things must we consider in this booke?

A. Three: Ioshua his Calling, his Act, and his Death.

Q. Who called him?

A. God.

Q. What is doe?

A. To gouerne his people.

Q. What charge gave he him?

A. To

Q. To do all things which he commanded, and only those.

A. Did he so?

A. Yes.

CHAP. 2. to 3

Question.

Q. How did God bless him?

A. The people obeyed him. They passed Jordan dry-shod. The people being sore with circumcision, their enemies durst not stirre against them. The wals of Iericho fell downe; no man touching them, Chap. 3. 4.

Q. How are his acts divided?

A. Into the Acts of warre, and his acts of peace.

Q. What were his acts of warre?

A. He sent out two men to spie Iericho, and as they were spying, the men of the citie sought to kill them, Chap. 5.

Q. How escaped they?

A. By the means of an harlot named Rahab.

Q. When they departed, what did they?

A. She made them sweare that they would spare her and all her household at the destruction of the citie.

Q. How did they get out of the citie?

A. She let them go downe by a cord thorow a window.

Q. What signe did they give her of her detumance?

A. They did bid her bind a cord of red thred in the window thorow which they let them downe.

Q. Whither went they then?

A. They turned to Ioshua.

Q. What news brought they?

A. That all the inhabitants of the Land fainted because of Israel.

CHAP. 4.

Question.

Q. What did Ioshua then?

A. He bade them set vp twelve stones in Iordan, and as many in Gilgal, for a memoriall to their posteritie.

Q. What did the Lord then?

A. He commanded Ioshua to circumsise every man child of the children of Israel.

CHAP. 5.

Question.

Q. What did Ioshua then?

A. He made him sharpe knives as he was commanded, and circumsised all the men children that were borne in the wilderness since their coming out of Egypt, for they did not circumsise any by the way.

Q. Where were the children of Israel when they were circumsised?

A. At Gilgal.

Q. What befell there else?

A. Manna ceased, and they did eat of the fruit of the land of Canaan.

Q. What did Ioshua then?

A. He overthrew Iericho, and burnt it with fire, only the gold and silver, with brasse and

iron were consecrated to the Lord.

Q. After what manner was Iericho taken?

A. The Arke of God compassed it fixe daies, every day once, & the seventh day the Priests carried it about the city seven times, and the men of warre went before the Arke, and all the host followed, and when they had compassed the city seven times, and the Priests had blowne with their trumpets of Rammes horns seven times, the people shouted with a loud voice, and then the walles of the citie fell downe flat, and they went vp into the citie, and slue the inhabitants with the edge of the sword.

Q. Were all the inhabitants destroyed?

A. No: Rahab, her father, mother, and children, with all that she had, were pre-served.

Q. Whither went they then?

A. Ioshua sent three thousand men to take Ai.

Q. Did they take it?

A. No: for the men of Ai slew 36. of them, and put the rest to flight.

Q. What was the cause they slew them and put them to flight?

A. Because Achan tooke of the excommunicate things; therefore the Lord was angry, and suffered their men not to have the victorie.

Q. What had he taken?

A. A Babylonith garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight.

Q. How was he punished for it?

A. All the children of Israel stoned him to death.

CHAP. 6.

Question.

Q. What did Ioshua then?

A. He went to Ai, and tooke all the men of warre with him.

Q. What did he when he came thither?

A. He sent five hundred men to lie in wait on the backside of the citie, and hee and all the rest of the people came before the citie.

Q. What did Ioshua and his people in the battell?

A. They fled before them as they did at first, which they perceiving, came all out of the citie and pursued.

Q. What did Ioshua then?

A. He stretched out his speare that was in his hand towards Ai, according as he had given notice to them that lay on the backside of the citie, and they arose and came to the citie, and set it on fire: and when the men of the citie looked backe, and saw their citie on fire, they were greatly afraid: then Ioshua and the children of Israel which fled, returned and slue the men of Ai. Also the other issued out of the citie against them on the other side, and let none of them escape.

Q. What was the number of those that were slain?

A. Twelve thousand, even all the men of Ai.

Q. What did hee with the castell and spoils thereof?

A. They tooke it to themselves for a prey.

Q. What did Ioshua then to the citie?

A. He burned it, and made it an heape for ever, and a wilderness to this day.

Q. What

Q. What did he with the King thereof?

A. He hanged him on a tree.

Q. What did Ioshua then?

A. He built an Altar to the Lord, and wrote a rehearsal of the Law, and read it in the presence of all the children of Israel.

CHAP. 9.

Question.

What befell then?

A. Many kings assembled together, to fight against Ioshua.

Q. Did none of the inhabitants of the land make peace with them?

A. Yes; the Gibeonites.

Q. What did they?

A. They took old bottles and wine, and mouldie bread, and put on old shoes, and old raiment, and came to Ioshua, and said, they were come from a farre country, to make a league with them; and Ioshua made a league with them.

Q. What did Ioshua when he knew their craft?

A. He commanded them to perpetuall slaue-rie.

Q. What did the five kings of the Amorites, when they heard that the Gibeonites had made a league with them?

A. They gathered themselves together & made warre against them.

CHAP. 10.

Question.

What did the Gibeonites?

A. They sent to Ioshua to pray him to come and deliuer them.

Q. What did Ioshua?

A. He ascended from Gilgal all that night, and all the men of warre with him, and came vpon them suddenly, and discomfited them, and they fled towards Bethoron.

Q. What did the Lord then?

A. He did cast downe great stones vpon them from heauen vntill Azekah, and there were more slaine with haile-stones, then with the sword.

Q. What did Ioshua then?

A. He bade the Sunne stand still in Gibeon, and the Moone in the valley of Aialon, vntill they had augmented themselves on their enemies, and that was the longest day that ever was.

Q. What became of the five Kings of the Amorites?

A. They fled to Makkedah, and hid themselves in a caue.

Q. What did Ioshua when he knew it?

A. He bade men roll great stones to the mouth of the caue, and he set men to keepe them, and he bade the rest follow after their enemies, and not suffer them to enter into their cities, and they smote them with an exceeding great slaughter: then they returned to Gilgal.

Q. What was done when they returned?

A. The five Kings were brought out of the caue.

Q. What did Ioshua then?

A. He commanded his chiefe men of warre to come and set their feet vpon them, and they did so. Afterwards he slew them, and hanged them on five seuerall trees, vntill the Sunne went downe;

then he toake them downe, and cast them into the caue, and laid great stones vpon the caues mouth, which remaine till this day.

Q. What did Ioshua then?

A. Hee ouercame many cities, and destroyed three kings more, and he slew the inhabitants, then he returned to Gilgal.

Q. What did the rest of the Kings when they heard this?

A. They gathered themselves together, and came, and pitched at the waters of Merom to fight against Israel.

Q. What did the Lord then?

A. He bade Ioshua not be afraid of them, hee would deliuer them all slaine before him, and hee should hough their horses, and burne their Chariots with fire.

Q. What did Ioshua then?

A. Hee and all the men of warre came suddenly out and smote them, vntill there were none of them remaining.

Q. Did Ioshua destroy their citie?

A. No: hee destroyed none of the cities save onely Hazor, which hee burnt with fire: but hee houghed their horses, and burnt their chariots with fire, as the Lord had told him.

Q. Did the inhabitants of Canaan make peace with the children of Israel as the Gibeonites?

A. No.

Q. Why did they not make peace with them?

A. Because the Lord hardened their hearts, to the end they should come to battell against the children of Israel, and they might utterly destroy them.

Q. What did Ioshua then?

A. He destroyed the Anakims out of the land of Israel, onely in Azzah, Gath, and Ashdod they were left.

CHAP. 12.

Question.

How many kingdoms did the children of Israel overcome in all?

A. Thurtie and one.

CHAP. 13, 14, &c.

Question.

When the children of Israel had overcome their enemies, what did Ioshua?

A. He diuided the land by lots: he appointed cities of refuge: he gaue cities to the Levites. He sent back Reuben, Gad, and half the tribe of Manasse.

CHAP. 13.

Question.

What did Ioshua at his death?

A. Hee gathered the children of Israel together, and exhorted them not to ioyne with the Gentiles, vowing that whatsoeuer they did, hee and his house would serue the Lord.

Q. What became of Ioshua then?

A. He died.

Q. How old was he when he died?

A. One hundred and ten yeres.

IVDGES.

Question.

After the death of Iothua what government had the children of Israel?

A. Iudges.

Q. *What is the substance of this booke?*

A. The estate of the children of Israel in the land of Canaan, after the death of Iothua.

Q. *How is it divided?*

A. Into three parts: their sinnes; their oppressours; and their deliverers.

Q. *What were their sinnes?*

A. Contempt of Religion, Idolatrie, theft, and whoredome.

Q. *Who were their oppressors?*

A. The Aramites, Philistims, Midianites, Moabites, Canaanites, and Ammonites.

Q. *How long were they oppressed?*

A. One hundred and eleven yeeres.

Q. *What did they bring oppressed?*

A. They cried vnto the Lord, and hee sent them deliverers.

Q. *Rehearse their names.*

A. Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Iair, Iphthah, Ibzan, Elon, Abdon, Samson, Eli, and Samuel.

Q. *How many yeeres did God giue them Iudges?*

A. Three hundred and thirtie nine yeeres vntill Samuel.

Q. *Why then doth Paul in the thirteenth of the Acts say, that God gaue them Iudges 450. yeeres?*

A. He reckoneth the Iudges and oppressours together, whose yeeres added into one, make foure hundred and fiftie.

Q. *Out of whose hands did Othniel deliuer them?*

A. The Aramites, chap. 3. 10.

Q. *Out of whose hands did Ehud deliuer them?*

A. The Moabites.

Q. *Out of whose hands did Shamgar deliuer them?*

A. The Philistims.

Q. *Out of whose hands did Deborah and Barak deliuer them?*

A. The Canaanites, chap. 4.

Q. *Out of whose hands did Gideon deliuer them?*

A. The Midianites, chap. 7. 8.

Q. *What is recorded of Abimelech?*

A. He vsurped the kingdome, and slew seventy of his brethren vpon one stone, chap. 9.

Q. *What befell to him then?*

A. A woman with a piece of a mil-stone brake his braine-pan.

Q. *What did he then?*

A. He commanded his Page, his armour-bearer, to thrust him thorow, that it might not bee said, That a woman had killed him.

Q. *What is recorded of Tola and Iair?*

A. There is no mention of any notable acts done by them, chap. 10.

Q. *Out of whose hands did Iphthah deliuer them?*

A. The Ammonites: he offered his daughter in sacrifice to God, and ouercame two and fortie thousand Ephraimites, chap. 11. 12.

Q. *What did Iban, Elon, and Abdon?*

A. They gouerned quietly.

Q. *Out of whose hands did Samson deliuer them?*

A. The Philistims, chap. 13. 14.

Q. *Rehearse Samsons acts.*

A. He slew a Lyon: he slew thirtie Philistims for thirtie change of garments: hee burnt eliabone of an asse: he carried away the gates of Az-zah: he slew more at his death, then he did in all his life.

Q. *By what small means did God bring these things to passe?*

A. Elud being lame of his right hand, slew Elion the fat King with a dagger of a cubite long: Shamgar slew fixe hundred Philistims with an Oxe goad: Iael a woman killed Sisra with a hammer and a pin: Gideon ouercame an host of men with broken Pot-theards and Rams-hornes. There is no mention made of Eli and Samuel in this booke, but in the booke of Samuel.

RVTH.

Question.

What call you the next booke?

A. Ruth.

Q. *Why is it so called?*

A. Because she is the person that is principally handled there.

Q. *How is it divided?*

A. Into two parts: Naomies and Ruths afflictions, and their prosperitie.

CHAP. 1.

Question.

Of what Countrey was Ruth?

A. Of Moab?

Q. *Who was her husband?*

A. Chilion of Bethlen in Iudah.

Q. *How came he into Moab?*

A. There was a famine in Iisrahel, and so his father Elimelech tooke his two sonnes, Mahlon and Chilion, and Naomie his wife, and went and sojourned in the Countrey of Moab, where Elimelech died: then his sonnes tooke them wiues, the name of Mahlons wife was Orpah, and the name of Chilions wife was Ruth.

Q. *What befell to them in the land of Moab?*

A. Elimelech and his two sonnes died.

Q. *What did Naomi then?*

A. She returned into the land of Iudah.

Q. *Why did she returne?*

A. Because she heard say, that the Lord had visited her people in plenty, and giuen them bread.

Q. *What company had she with her?*

A. Her two daughters in law, Orpah and Ruth, but Orpah went backe againe.

Q. *Why did not Ruth returne with her sister?*

A. She would not leaue her mother in law, but said, Whither thou goest, thither will I goe; and where thou dwellest, there will I dwell: thy people shall bee my people, and thy God my God.

CHAP. 2.

Question.

How did God blesse her?

A. She was married to a rich man named Booz: of him came Christ.

22

F. SAMVEL.

I. SAMUEL.

Question.

What dost you call the next booke?

A. Samuel.

Q. How many things must we consider in this booke?

A. Two: the government of the two last Judges, and the two first Kings.

Q. Which are the Judges which are mentioned in this booke?

A. Eli and Samuel.

Q. How are the Acts of Eli divided?

A. Into the good and bad acts.

Q. What were his good Acts?

A. His diligence in his calling.

Q. What were his bad acts?

A. His negligence in not looking to his sons, and not correcting them, chap. 2.

Q. How was he punished for his negligence?

A. The Arke of God was taken: his two sons, Hophni and Phineas were both slain in one day: the hearing of it, fell downe backward, and brake his neck, chap. 4.

Q. What became of his daughter in law?

A. She died in child-birth: for she laid, The glory is departed from Israel.

Q. What became of the Arke then?

A. The Philistines brought it to Alhdod, and set it in the house of Dagon their god.

Q. How were they plagued?

A. Dagon fell downe before the Arke of God, his head and the palmes of his hands were broken, and the inhabitants were some destroyed, and some smitten with Emrods.

Q. What did they with the Arke of God?

A. They carried it to Gath.

Q. Did it continue there?

A. No: for the Lord smote them in like manner, and they carried it to Ekron.

Q. How escaped the Ekronites?

A. As the other cities did: The Lord smote them with a deadly destruction, and they that dyed not, were smitten with Emrods.

Q. How long did the Philistines keep the Arke?

A. Seven months.

Q. What did they then with the Arke?

A. They sent it home with gifts.

CHAP. 6.

Question.

What were the gifts, which they sent with it?

A. Five golden Emrods, and five golden Mice.

Q. How did they send the Arke home?

A. They laid it in a new cart, they tooke two milch kine, and shir their calves at home; then they tyed the kine to the cart, and they went straight to Bethshemesh, and kept one path till they came to the field of Jotham at Bethshemesh, where they then stood still.

Q. What did the inhabitants of Bethshemesh?

A. They rejoyced, and the Equites took downe the Arke and the chest wherein the Jewells of gold were, and set them vpon a great stone, and clane the wood of the cart, and offered the kine for a burnt offering vnto the Lord.

Q. What befell then?

A. The Lord slew fifty thousand three score and ten men of Bethshemesh, & the people thereabout, because they had looked in the Arke of God.

CHAP. 7.

Question.

What became of the Arke then?

A. The men of Kirith-iazzim came and tooke it.

Q. What did they with it?

A. They brought it into the house of Abinadab in the hill, and sanctified Altar to keepe the Arke.

Q. How long abode the Arke in the house of Abinadab?

A. Twenty yeeres.

Q. When Eli was dead, who succeeded him?

A. Samuel.

Q. How many things must be considered of him?

A. His birth, education, calling, and his acts.

Q. What doth the Holy Ghost set downe concerning his birth?

A. He was borne of a barren woman, who begged him of the Lord by prayer, chap. 1.

Q. Who was his father?

A. Elkanah.

Q. Who was his mother?

A. Hannah.

Q. Where was he brought up?

A. In the Tabernacle.

Q. Who called him?

A. God called him thrice in one night, Chap. 3.

Q. How many offices had he?

A. Three: for as hee was called thrice, so hee had three offices; a Iudge, a Priest, and a Prophet.

Q. What chiefe things are recorded of him, as his acts of peace?

A. Hee anointed Saul, chap. 10. he caused him to slay Agag the King of Amalek, chap. 15. hee anointed David, chap. 16. and these are his acts of peace.

Q. What were his acts of warre?

A. Hee overcame the Philistines.

CHAP. 8. to 10.

Question.

What government had the children of Israel after Iudges?

A. Kings.

CHAP. 10.

Question.

How fell it out that they had Kings?

A. Because Samuels sons, Isai and Abiah, walked not in their fathers ways, but peruerter iudgement, therefore they desired a King.

Q. How many yeeres did Samuel iudge Israel?

A. Twentie yeeres.

Q. How many Kings reigne are set downe in this booke?

A. Two: Saul and David.

Q. Who was first King?

A. Saul.

Q. Who anointed him?

A. Samuel.

A. Samuel, for thither he went to seek his fathers Altar.

Q. How many signs had he to confirme his anointing?

A. Three: 1. at Rahels Sepulcher: 2. at the Plaine of Tabor: 3. at the will of God: where finding a company of Prophets, hee prophesied, chap. 9. 10 and 19. chap.

Q. Where was he chosen?

A. At Mizpah by lot, chap. 18.

Q. How many principall things must be considered in Sauls reigne?

A. Two: his good and his bad deeds.

CHAP. 18.

Question.

What were his good deeds?

A. He fought the Lords battels: he delivered the inhabitants of Iabesh from the Ammonites: he overthrew the Amalekites and Philistims.

CHAP. 19.

Question.

What were his evil deeds?

A. He tooke on him the Priests office: he spared Agag and the best things: he persecuted David. 18. he slew the Lords Priests, 21. and he consulted with witches.

Q. How was he plagued?

A. He was rejected, and David elected: he was vexed with an euill spirit: his three sonnes were slaine by the Philistims, and hee slew himselfe, chap. 31.

Q. Who was Priest?

A. Ahimelech the sonne of Ahitub.

Q. Who succeeded Saul in the kingdome?

A. David.

Q. What principall things are to be considered of him?

A. His calling, and his acts.

CHAP. 20.

Question.

How many things must we consider in his calling?

A. Three: 1. who called him? God: 2. by whom was he called? By Samuel. 3. from whence was he called? From keeping his fathers sheepe.

Q. How are the acts of David divided?

A. Into his acts in Sauls time, and his acts after Sauls death.

Q. What were his acts in Sauls time?

A. He slue a Lyon and a Beare: he mitigated Sauls fury with his harpe: he slew Goliath, chapter 17. he slew 200. Philistims for 300. fore-skinnes, for which he was made the kings son in law: he was preferred before Saul of the Virgins: hee was persecuted by Saul, 18. chap. He fled to Nob, and did eat the shew-bread: 21. chap. He fled to Gath, and there he did counterfeit himselfe mad, 21. chap. he cut off the lap of Sauls garment: he tooke away the spear, and a pot of water that stood at Sauls head, chapter 26. he destroyed the Amalekites, chap. 30.

2. SAMUEL.

Question.

What must we consider of David after Sauls death?

A. His acts when he ruled in Hebron over Iudah onely: and his acts when he reigned over all Israel.

CHAP. 1.

Question.

What were his acts when he ruled over Iudah?

A. Hee slue the man that said hee had slaine Saul: hee waged war seven yeeres with Ishbosheth, chap. 2. and in the end prevailed.

Q. Who was Captaine over Ishbosheths army?

A. Abner.

Q. What became of him?

A. He was slaine cowardly by Joab, because he slew Aiael his brother, chap. 3.

Q. What did David after the death of Abner?

A. He lamented for him.

CHAP. 4.

Question.

What befell so Ishbosheth after the death of Abner?

A. Baanah and Rechab, two of his Captaines, slew him as he slept on his bed, and cut off his head, and brought it to David in Hebron.

Q. Who then reigned over Israel?

A. David, chap. 5.

Q. How many things must we observe in his government, being King of Israel?

A. Two things: wherein he behaved himselfe well, wherein ill.

CHAP. 6, 7, 8, 9, 10.

Question.

Wherein did he behave himselfe well?

A. He fought the Lords battels: he slew Baanah and Rechab: he overcame the Philistims twice: he tooke the fort of Sion: he restored the Arke: he prepared for the building of the temple: he overthrew the Philistims, the Aramites, and all his enemies, chap. 8.

Q. Who was captaine of his host?

A. Ioab the sonne of Zeruiah.

CHAP. 11. to 13.

Question.

What were Davids evil deeds?

A. Hee brought the Arke in a new cart, when it should have been borne on the Levites shoulders: he committed adultery with Bathsheba, and caused Uriah her husband to be slaine: and after he married her: and caused the people to be numbred, chap. 24. 2.

Q. How was he plagued for carrying the Arke in a cart?

A. The Oxen stumbled, the Arke shook, Uzzab put vp his hand, and was stricken dead.

CHAP. 13, 14, 17.

Question.

How for his adulteries, and adulterous marriage?
A. The child conceived in adulterie, died:
Amnon defiled *Tamar*: *Abshon* slew *Amnon*,
 and lay with his fathers concubines: lastly, *Sheba*
 rebelled, chap. 2.

Q. What became of *Abshon*?

A. He was hanged on an Oake by the haire of
 his head, and slaine by *Ioab*, chap. 18.

Q. How did the Lord plague him for abusing
 the people?

A. God sent a plague for three daies, whereof
 died seuentie thousand men, chap. 24.

Q. How was the plague ceased?

A. *Dauid* repenting and praying, God bade the
 Angell hold his hand.

Q. What did *Dauid* then?

A. He builded an Altar, and offered sacrifice
 vnto the Lord, chap. 24.

Q. What Prophets were in *Dauids* time?

A. *Nathan* and *Gad*.

Q. Who were high Priests?

A. *Abiathar* and *Zadok*.

Q. Who was Scribe?

A. *Shuah*.

Q. Who was Recorder?

A. *Ishobabab*.

Q. Who was ouer the Tribute?

A. *Adoram*.

Q. Who was Captaine ouer the Cherethites and
 Pelishtites?

A. *Benaiah*.

Q. How long reigned *Dauid* ouer *Israel*?

A. Seven yeeres in *Hebron*, thirte three yeeres
 ouer all *Israel*: in all fortie yeeres.

KINGS.

Question.

What call you the next booke to *Samuel*?

A. *Kings*.

Q. How many bookes of *Kings* are there?

A. Two.

Q. How many things are principally to be confi-
 dered in these two bookes?

A. Two: the Rest of the Kingdome of *Israel*
 before the diuision, and after the diuision?

Q. How many Kings were there before the king-
 dome was diuided?

A. Three: *Saul*, *Dauid*, and *Salomon*.

Q. How many of these are mentioned in the first
 booke?

A. Two: *Dauid* and *Salomon*.

Q. What is recorded of *Dauid* in this booke?

A. He caused his sonne *Salomon* to be anointed
 King: and the charge that hee gaue him at his
 death.

CHAP. 15, 17.

Question.

What notable things are recorded of *Salomon*?

A. He slew *Adoniah*, *Ioab*, and *Shimei*.
 He prayed for wisdom, and obtained it.
 He prepared for the building of the Temple.

He builded the Temple in fenen yeeres.

He receined the Queene of *Sheba* very honour-
 ably, 1. King. 10.

Q. What were his finnes?

A. Idolatrie and adulterie, 1. King. 11.

Q. How was he punished?

A. The Lord stirred vp enemies against him:
Hadad, *Rezin*, and *Ieroboam*, chap. 11.

Q. How long reigned *Salomon*?

A. Fortie yeeres, 1. King. 11.

Q. Who succeeded him?

A. *Rehoboam*, chap. 12.

Q. What became of the Kingdome after the
 death of *Salomon*?

A. It was diuided.

Q. Why?

A. Because of *Salomons* finnes.

Q. What call you the two Kingdomes?

A. *Israel* and *Iudah*.

Q. How many tribes were in the Kingdome of
Iudah?

A. Two, *Iudah* and *Beniamin*.

Q. How many were in the Kingdome of *Israel*?

A. Ten: *Reuben*; *Simeon*; *Issachar*, *Zebulon*,
Dan, *Gad*, *Asher*, *Nephthali*, *Ephraim*, and *Manas-
 ses*.

Q. How many Kings reigned ouer the Kingdome
 of *Iudah*?

A. Twentie: *Rehoboam*, *Abiam*, *Asa*, *Icho-
 saphat*, *Iehoram*, *Ahaziah*, *Athaliah*, *Ioah*, *Amassiah*,
Azariah, *Iotham*, *Ahaz*, *Hezekiah*, *Manasses*, *Amon*,
Iosiah, *Ichoahaz*, *Iehoiakim*, *Iehoiachin*, *Zedekiah*.

Q. How many things must one consider in the his-
 storie of euery one of these Kings?

A. Two: their acts of Peace, and their acts of
 warre.

Q. How many things must we consider in their
 acts of peace?

A. Two: what they did for religion: and
 what for the common-wealth.

Q. Who was the first King of *Iudah* after the
 diuision?

A. *Rehoboam*, 1. King. 12. 1.

Q. What is set downe of him for the seruice of
 God?

A. He did euill in the sight of the Lord: hee
 suffered the people to commit idolatry, and to liue
 abominably.

Q. What did hee for the Common-wealth?

A. He built many cities: hee harboured the
 Lords Priests and Leuites, whom *Ieroboam* cast
 forth from ministering to the Lord.

Q. What were the acts of warre?

A. He fought to recouer the Kingdome, but the
 Lord forbade him by *Shemaiah* the Prophet.

Q. How was hee plagued?

A. *Shishak* King of *Egypt* came vp against
 him, and spoiled him of his riches: and the Citie
 and the Temple of their treasure.

Q. How long reigned he?

A. Eightene yeeres.

Q. Who was high Priest in his time?

A. *Zadok*.

Q. Who succeeded him?

A. *Abiam*, chap. 13.

Q. What is mentioned of him?

A. He committed wickednesse in the fight of
 the Lord.

Q. How long reigned he?

A. Three yeeres.

2 KINGS 1.

Question.

What were his acts of warre?
A. He put *Ieroboam* to flight; and slew of *Israel* five hundred thousand chosen men.

Q. VVhat Prophets were in his time?

A. *Iddo.*

Q. VVho was high Priest?

A. *Abimeax.*

Q. VVho succeeded *Abiah*?

A. *Ala* his sonne.

Q. VVhat were his acts of warre?

A. He fought with *Zerah*, King of *Ethiopia*; and with *Baasha*, King of *Israel*.

Q. VVhat were his acts of peace?

A. He built strong cities in *Judah*: Hee put the *Sodomites* out of the land: He suppressed the stewes: He put his mother *Maacha* from her regencie.

Q. How was he affected in Religion?

A. In the beginning of his reigne, he did that which was right in the eyes of the Lord. He destroyed their idols, their altars, and their high places.

In the end he fell from God.

Q. How proude you that?

A. He made a covenant with *Benhadad*. He imprisoned *Azariah*, the Lords Prophet. In his sickness hee sought not the Lord, but Physicians.

Q. How was he punished?

A. He died of the gout, after he had reigned one and forty yeeres, 1. Kings 15.3.

Q. VVhat Prophets were in his time?

A. *Azariah*, *Iehu*, and *Hanani*.

Q. VVho were high Priests?

A. *Abimeax*, and *Azariah*.

Q. VVho succeeded *Ala*?

A. *Iehoshaphat*, 1. King. 15.

Q. VVhat is set downe of him?

A. He did that which was good in the sight of the Lord: he received comfort after the inuasion of his enemies, of *Oziel*.

Q. VVhat did he for Religion?

A. He abolished idolatrie, and caused the people to be taught, &c.

Q. VVhat did he for the Common-wealth?

A. He builded cities, and placed garrisons in them.

Q. VVhat were his acts of warre.

A. He ouercame the *Moabites*, the *Ammonites*, and the inhabitants of *Mount Seir*.

Q. VVhat are his sinnes?

A. He made affinitie with *Ahab*, chap. 18. Hee went with him to warre against *Ramoth Gilead*, chap. 25.

Hee ioynd himselfe with *Ahaziah* to make ships to goe to *Tarshish*, &c.

Q. VVhat befell to him for these things?

A. The Lord sent *Iehu* the Prophet to reprove him; and his ships were broken, so that he could not goe to *Tarshish*.

Q. VVhat Prophets were in his time?

A. *Iehu*, *Azariah*, and *Elnazar*.

Q. VVhat high Priests?

A. *Abimeax* and *Azariah*.

Q. How long reigned he?

A. Twenty yeeres.

Q. VVho succeeded him?

A. *Iehoram*, 1. Kings 22.

Q. VVhat is recorded of him?

A. He did euill in the sight of the Lord: he married *Ahabs* daughter, 2. King. 8. he committed idolatrie, &c. he slew seuen of his brethren.

Q. VVhat became of him?

A. He died of an incurable disease, after he had reigned eight yeeres.

Q. VVho succeeded him?

A. *Ahaziah*.

Q. VVhat is recorded of him?

A. He did euill in the sight of the Lord.

Q. VVhat became of him?

A. He was wounded at *Ramoth Gilead*, hauing reigned one yeere, and hee with two and fortie of his brethren were slaine by *Iehu*, 2. Chro. 22.

Q. VVho was high Priest?

A. *Iehoiadab*.

Q. VVho were Prophets?

A. *Elijah*, who was taken vp into heauen.

Q. VVho succeeded *Ahaziah*?

A. *Athaliah* his mother, 2. King. 11.

Q. VVhat is recorded of her?

A. She put to death all the Kings seed, except *Ioaish* the sonne of *Ahaziah*.

Q. How escaped he?

A. *Iehoshabab*, the daughter to King *Ieroram*, and sister to *Ahaziah*, hid him sixe yeeres.

Q. VVhat became of *Athaliah*?

A. She was slaine at the commandement of *Iehoiadab*, hauing reigned seuen yeeres, 2. King. 11.

Q. VVho succeeded her?

A. *Ioaish*.

Q. VVhat is recorded of him?

A. He did that which was good in the sight of the Lord all the time that *Iehoiada* taught him.

Q. VVhat were his good deeds?

A. He made prouision for the repaire of the Temple, 2. King. 12.

Q. VVhat were his sinnes?

A. He committed idolatry, he slew *Zachariah* the priest, hee tooke on him the honour of God, 2. King. 12.

Q. VVhat became of him?

A. He was slaine by his seruants, hauing reigned fortie yeeres, &c.

Q. VVhat Prophets were in his time?

A. *Iehoiadab* and *Zacharie*.

Q. VVho succeeded him?

A. *Amaziah*.

Q. VVhat is recorded of him?

A. He did that which was good in the sight of the Lord, 2. King. 14.

Q. VVhat were his good acts?

A. He put them to death which slew his father, and he ouercame the *Edomites*, &c.

Q. Did he continue in the seruice of God?

A. No: he fell to idolatrie, 2. Chro. 25.

Q. How was he plagued?

A. He was ouercome by *Ioaish* King of *Israel*, because hee was not warned by the parable of the Thistle. The Citie was taken, and the Temple spoiled, and he was slaine by his seruants, hauing reigned 29. yeeres, &c.

Q. VVho was high Priest in his time?

A. *Azariah*.

Q. VVho succeeded *Amaziah*?

A. *Veziah*, alias *Azariah*, 2. Ki. 15. 2. Chro. nicles 26.

Q. VVhat is recorded of him?

B 4

A. H.

A. He did that which was good in the sight of the Lord, all the dayes of *Zachariah*; and the Lord prospered him: he loved tilling.

Q. Did he continue still in the service of God?

A. No: he tooke on him the Priests office.

Q. How was he plagued?

A. He was smitten with a leprosie, and continued a Leper vnto his death.

Q. What Prophets were in his time?

A. *Isaiab*, *Joel*, *Hosea*, and *Obadiah*.

Q. Who were high Priests?

A. *Zachariah* and *Azariah*.

Q. How long reigned he?

A. Fiftie two yeeres.

Q. Who succeeded him?

A. *Iotham*, 2. King. 15.

Q. What is recorded of him?

A. He did vprightly in the sight of the Lord: he built the gate of the Temple called Beautiful, he ouercame the Ammonites, 2. Chro. 27.

Q. What Prophets were in his time?

A. *Isaiab*, *Nahum*, and *Michah*.

Q. What Priests?

A. *Ahitub* and *Zadok*.

Q. How long reigned he?

A. Sixteene yeeres.

Q. Who succeeded him?

A. *Achaz*, 2. King. 15.

Q. What is recorded of him?

A. He did euill in the sight of the Lord, he drew his sonnes through the fire: he was besieged by *Rezin* King of Aram, and *Pekah* King of Israel, he refused the counsell of *Isaiab*: hee forsooke God: he destroyed the ornaments of the Temple.

Q. Who was high Priest?

A. *Uriah*.

Q. How long reigned he?

A. Sixteene yeeres.

Q. Who succeeded him?

A. *Hezekiah*, 2. King. 16.

Q. What is recorded of him?

A. He did vprightly in the sight of the Lord.

Q. How are his acts diuided?

A. Into his good and bad acts.

CHAP. 18. 19.

Question.

What were his good acts?

A. He repaired the Temple, and reformed Religion which his father had ouerthrowne: hee restored the Ministerie, and celebrated the Passouer: he brake in pieces the brazen Serpent which *Aholah* had made.

Q. What warres had he?

A. With *Sennacherib*, and hearing the reuiling word of *Rabshakeb*, hee humbled himselfe before the Lord: and the Angell of the Lord destroyed in the Campe of *Asur*, an hundred fourescore and five thousand.

Q. How did the Lord try him after all this prosperitie?

A. He was sicke, and the Lord sent *Isaiab* vnto him, to bid him set his house in order, for he should die, cap. 20. lib. 2.

Q. What did *Hezekiah*?

A. He prayed to the Lord, and he restored him to health againe, and added fiftene yeeres to his dayes, eod.

Q. What signe did God giue him that hee should recover?

A. The Sunne went backe teene degrees, on *Achaz* his Sun-diall.

Q. What was his sinne?

A. He shewed the treasure of the Temple to the Babylonian Embassadors: in stead of thankfulness, he gloried in his wealth, eod.

Q. What did the Lord then?

A. Hee sent *Isaiab* the Prophet to reprove him, c. 20. l. 2.

Q. What Prophets were in his time?

A. *Isaiab*, *Jeremiah*, and *Huldah*.

Q. Who was high Priest?

A. *Azariah*.

Q. How long reigned *Hezekiah*?

A. Twenty nine yeeres.

Q. Who succeeded him?

A. *Manasse*.

2. KING. CHAP. 21.

Question.

What is recorded of him?

A. Hee restored idolatrie: he made his sonnes passe thorow the fire: he cut *Isaiab* asunder with a wooden saw.

Q. How was he punished?

A. He was carried captiue into Babylon.

Q. What did he there?

A. He prayed vnto the Lord, and he heard him, and reitored his kingdome vnto him againe, 2. Chro. 33.

Q. What did he then?

A. He tooke away the strange gods, and restored Religion, eod.

Q. How long reigned he?

A. Fiftie yeeres.

Q. Who succeeded him?

A. *Manasse*, 2. l. 2.

Q. What is recorded of him?

A. He did euill in the sight of the Lord.

Q. What became of him?

A. He was slaine by his seruants, hauing reigned two yeeres, 2. Chro. 33.

Q. Who succeeded him?

A. *Iotham*.

Q. What is recorded of him?

A. He did vprightly in the sight of the Lord, 2. King. 22.

Q. What were his acts?

A. After *Hilkiah* the Priest found the booke of the Law, and read it in the eares of all the people, he destroyed idolatrie, and repaired the Temple: he kept a great Passouer, 2. King. 22. 23.

Q. What became of him?

A. He was slaine with an arrow at Megiddo, hauing reigned one and thirtie yeeres, eod.

Q. What Prophets were in his time?

A. *Jeremiah*, *Zechariah*, and *Huldah* a Prophetesse.

Q. Who was high Priest?

A. *Hilkiah*.

Q. Who succeeded him?

A. *Iehoabaz* his sonne, c. 23. l. 2.

Q. How long reigned he?

A. Two yeeres.

Q. What is recorded of him?

A. He did euill in the sight of the Lord.

Q. How was he plagued?

A. *Pharab*

*A. Pharaoh Necho King of Egypt came vp against him, and put him in bonds, and put the land to tribute of an hundred talents of silver, and a talent of gold. And Eliakim the brother of Iehoa-
Nah reigned in his stead, and changed his name to Iehoiakim, c. 23. d. 1.*

Q. What is recorded of him?

A. He did euill in the sight of the Lord, eod.

Q. What were his acts?

A. He payed tribute to Pharaoh, c. 23. d. 2. Hee imprisoned Ieremiah: he cut the Prophet Habacuk in pieces, and burnt Baruch's prophesies, Jer. 36.

Q. What became of him?

A. He was carried captiue by Nebuchadnezzar, hauing reigned eleven yeeres.

Q. Who succeeded him?

A. Iehoiakin his sonne, c. 24. d. 1.

CHAP. 24.

Question.

What is recorded of him?

A. He deliuered himselfe into the hands of Nebuchadnezzar by the counsell of Ieremie, in which captiuitie were Ezechiel, Daniel, and the three children.

Q. How long reigned he?

A. Three months.

Q. Who succeeded him?

A. Mattaniah his vncle, whom the King of Babel called Zedechiah.

Q. What is recorded of him?

A. He did euill in the sight of the Lord, for which he and the kingdome of Iudah were carried into captiuitie by Nebuchadnezzar King of Babel.

Q. How long had he reigned before he was carried captiue?

A. Eleuen yeeres.

Q. What Prophets were in his time?

A. Baruch, Ezechiel, and Ieremiah.

CHAP. 25.

Question.

What did they do to Zedekiah when they had taken him?

A. They slew his sonne before his eyes, then they put out his eyes, and bound him in chaines, and carried him to Babel.

Q. Who was high Priest in his time?

A. Seraiah.

Q. What Prophets?

A. Baruch and Ezechiel.

Q. Rehearse the chiefe Prophets that prophesied in these Kings times.

*A. Iddo, Shemaiah, Iehu, Zachariah, Eliash, Joel, Isaiah, Nahum, Michah, Zephaniah, Ieremiah, Hul-
dah, Vziaih, Baruch, Ezechiel.*

Q. Rehearse the Priests.

*A. Ahiah, Azariah, Iehoiadah, Zachariah, Am-
maziah, Ahitub, Zadok, Shallum, Hilkiah, and Se-
raiah.*

Q. Which was the chiefe cite of Israel?

A. Samaria.

Q. Which was the chiefe cite of Iudah?

A. Ierusalem.

Q. Rehearse the Kings of Israel.

*A. Ieroboam, Nadab, Baascha, Elah, Zimri, Om-
ri, Ahab, Ahaziah, Ieroram, Iehu, Jehoahaz, Jeho-
shaphat, Ieroboam, Zachariah, Shallum, Menahem, Peka-
hiah, Pekah, Hoshea.*

Q. How many Kings reigned ouer Israel?

A. Ninetee, and none of them good, 1. Kings

12.

Q. What is recorded of Ieroboam?

*A. The Prophet Abiah rent his garment in twelve peeces, and gave him ten. Heforetold him that he should be King ouer Israel. He made two golden Calues for the Israelites to worship, setting one of them in Dan, and the other in Bethel: for which he being reprooued by the Prophet, stretched out his hand to lay hold on him, and it withered, so that hee could not pull it to him a-
gaine, vntill the Prophet prayed for him. He cau-
sed his wife to disguise her selfe, and to goe to the
Prophet, 1. King. 15.*

Q. How long reigned he?

A. Twenty two yeeres.

Q. What Prophets were in his time?

A. Abiah, Iddo, and Shemaiah.

Q. Who succeeded Ieroboam?

A. Nadab, 1. King. 14.

Q. What is recorded of him?

A. He did euill in the sight of the Lord.

Q. What became of him?

*A. He was slaine by Baascha at Gibbethon, ha-
uing reigned two yeeres, 1. King. 14.*

Q. Who succeeded him?

A. Baascha, 1. King. 15.

Q. What did he?

A. He did euill in the sight of the Lord.

Q. What were his acts?

A. He fought with Asa, and built Ramah.

Q. What became of him?

A. He dyed hauing reigned 24. yeeres.

Q. Who succeeded him?

A. Elah his sonne, 1. King. 16.

Q. What did he?

A. He did euill in the sight of the Lord.

Q. What became of him?

*A. Hee was slaine by Zimri in Tirzah, being
drunke, hauing reigned two yeeres.*

Q. Who succeeded him?

A. Zimri, eod.

Q. What is recorded of him?

A. He slew all the house of Baascha.

Q. What became of him?

*A. He burnt Tirzah, and himselfe in the mid-
dest of it, being besieged by Omri, hauing reigned
seven daies.*

Q. What became of the kingdome then?

*A. Halfe the people followed Tibni to make
him King, and the other halfe followed Omri to
make him.*

Q. How was this controuersie ended?

A. Tibni was slaine, and Omri reigned.

Q. What is recorded of Omri.

*A. He built Samaria, and died, hauing reigned
twelve yeeres.*

Q. Who succeeded him?

A. Ahab his sonne, 1. King. 16. 3.

Q. What is recorded of him?

*A. He worshipped Baal, and built him a tem-
ple, ch. 19. he killed the Prophets of the Lord: he
ouercame the Ammonites: he slew Naboth for his
vineyard, and prisoned Michah, 1. King. 21. 2.*

Q. What became of him?

*A. He was slaine at Ramoth-Gilead, hauing
reigned twenty two yeeres, eod.*

Q. What Prophets were in his time?

A. Eliah, Michah, and Obadiah?

Q. What

Q. What is recorded of Eliah?

A. He foretold the famine: hee was fed of Ravens: he restored his Hostesse sonne to life: he slew Baals prophets, 1. 1. chap. 18.

He fled from *Izebel*, and was nourished by the Angell of the Lord, chap. 19.

He reprooved *Ahab* for slaying *Naboth*.

He reprooved *Ahabiah* for sending to aske counsell of *Baalzebub*, chap. 1. lib. 2.

He prayed to the Lord, and fire came downe from heauen, and consumed an hundred men.

He diuided the waters of Iordan with his cloak, chap. 2. lib. 2, and afterwards he was taken vp into heauen.

Q. When Eliah was taken vp into heauen, who was Prophet in his roome?

A. *Elisha*.

Q. What things are recorded of him?

A. He diuided the waters of Iordan with the cloake of *Eliab*, 2. King. 2.

He healed the venomous and bitter waters, *edem*.

As he was going to Bethel, little children mocked him, and he cursed them, and two Beares came out of the forrest and deuoured them, eueit two and fortie of them, cap. 2.

He gaue water to three Kings hoasts, chap. 3.

He increased the oyle of the widow.

He raised the Shunamites sonne to life, chap. 4.

He healed *Naaman* of his leprosie, chap. 5.

He maketh iron to swim, chap. 6.

He disloseth the King of Arams counsell to the King of Israel.

He prophesied plentie to Samaria.

He prophesied the dearth of seuen yeeres to the Shunamite.

And lastly, hee prophesied to *Hazael* that hee should be king in Syria.

Q. Who succeeded Ahab?

A. *Ahabiah*, 1. King. 22. 40.

Q. What is recorded of him?

A. He did euill in the fight of the Lord, and reigned two yeeres, 1. King. 22.

Q. How was he plagued?

A. Moab rebelled, and hee fell through the Lattise window of his vpper chamber, and fell sicke, 2. Kings 1.

Q. What did he then?

A. He sent to aske counsell of *Baalzebub*, whether he should die or no? *cod*.

Q. What did the Lord then?

A. He sent *Eliab* to him, saying, Because hee had sent to *Baalzebub*, hee should not come from the bed whereon he was, but should die the death.

Q. What became of him?

A. He dyed, and hauing no sonne, *Iehoram* reigned in his stead, which *Iehoram* was sonne to *Ahab*, *cod*.

Q. What things are recorded of him?

A. Hee did euill in the fight of the Lord, hee fought with the Moabites: he fought against *Hazael* King of Aram at Ramoth Gilead, and was wounded. And lastly, he was slaine by *Iehu* after he had reigned twelue yeeres, cap. 9. lib. 2.

Q. What Prophets were in his time?

A. *Elishah*, and *Micahiah*?

Q. Who succeeded him?

A. *Iehu*.

Q. What is recorded of him?

A. He slew *Iehoram* and *Ahabiah*, he caused

Izebel to be cast out of a window, cap. 9. lib. 2.

He slew seventy of *Ahab*s sonnes, and two and fortie of *Ahabiah*s brethren, chap. 10. lib. 2.

He slew Baals priests, and destroyed *Baal* and his house, and turned it into a iakes, hauing reigned eight and twenty yeeres, chap. 10. lib. 2.

Q. Who succeeded him?

A. *Iehobaz*, chap. 10. lib. 2.

Q. What is recorded of him?

A. He did euill in the fight of the Lord.

Q. How was he plagued?

A. The Lord deliuered him into the hands of the Syrians, 2. King. 13.

Q. Did he continue so?

A. No: he prayed vnto the Lord, and he deliuered him, *cod*.

Q. Did he take any warning by his troubles?

A. No: hee turned to his former wickednesse.

Q. What became of him then?

A. He died hauing reigned seauenteene yeeres.

Q. Who succeeded him?

A. *Ioash* his sonne, 2. King. 13. 9.

Q. What things are recorded of him?

A. He ouercame *Benhadad*, the son of *Hazael* three times: he tooke *Amariah* King of Iudah: he brake downe the walles of Ierusalem, and spoyled the Temple, 2. King. 14.

Q. What became of him?

A. He died, hauing reigned fixtee yeeres.

Q. Who succeeded him?

A. *Ieroboam* his sonne, *cod*.

Q. What is recorded of him?

A. He did euill in the fight of the Lord.

Q. What were his acts?

A. He restored the coasts of Israel, *cod*.

Q. What became of him?

A. Hee dyed, hauing reigned one and fortie yeeres, 2. 3. vers.

Q. Who were Prophets in his time?

A. *Hoseab*, *Amor*, and *Ionah*.

Q. Who succeeded him?

A. *Zachariah*, 2. King. 14.

Q. What is recorded of him?

A. He did euill in the fight of the Lord.

Q. What became of him?

A. *Shallum* slue him after he had reigned fixe moneths, chap. 15, and reigned in his stead.

Q. What became of Shallum?

A. *Menabem* slue him after he had reigned one moneth, chap. 15. 13, and reigned in his stead.

Q. What is recorded of him?

A. He did euill in the fight of the Lord.

Q. How was he plagued?

A. The King of *Assur* came vp against him, and *Menabem* gaue him a thousand talents of siluer to depart from him.

Q. How long reigned he?

A. Ten yeeres.

Q. What became of him?

A. He died.

Q. Who succeeded him?

A. *Pekabiah* his sonne, cap. 15. lib. 2.

Q. What is recorded of him?

A. He did euill in the fight of the Lord.

Q. How long reigned he?

A. Two yeeres.

Q. What became of him?

A. *Pekab* slue him, and reigned in his stead.

Q. What is recorded of Pekah?

A. He

- Q.** He did euill in the sight of the Lord.
Q. How was he plagued?
A. Tiglath-Pileser came against him, and carried many away captiue, cap. 1. 5. lib. 2.
Q. What became of Pekah?
A. Hee was slaine by Hoshea, hauing reigned twenty yeeres.
Q. Who succeeded him?
A. Hoshea, cap. 1. 5. 30.
Q. What is recorded of him?
A. He gaue licence to the Iewes to goe to Ierusalem three times a yeere: he and the kingdome of Israel were carried captiue by Salmanazer King of Asshur, cap. 1. 7. 2.
Q. What Prophets were in his time?
A. Ahiah, Iehu, Elijah, Michaiah, Elihuah, Obadiah, Hosea, Amos, Ionah, Iseel.
Q. Rehearse the chiefe Kings of Zabel, which oppressed Israel and Iudah.
A. Berodach Baladan, who honoured Hezekiah; Nebuchadnezar: he ouercame the Assyrians: he carried Iudah captiue. He was proud, and became as a beast: afterward he was restored to his kingdome. Nebuchadnezar the lesse, who beautified the Temple, Evilmerodach, Balshazer, to whom the hand-writting appeared.
Q. Which was the chiefe Citie of the Babylonians?
A. Babylon.
Q. Who were the Kings of Syria, that vexed Irael?
A. Benhadad, Rezin, and Hazael.
Q. Which is the chiefe Citie of Syria?
A. Damascus.
Q. Which are the Kings of Assyria, which troubled Gods people?
A. Pul, Tiglath-Pileser, Salmanazer, Senacharib, and Ishardon.
Q. Which is the chiefe Citie of Assyria?
A. Ninine.

CHRONICLES.

Question.

- W**hat call you this booke?
A. Chronicles, or booke of dayes.
Q. What do these two bookes of Chronicles principally concerne?
A. The Kingdome of Israel.
Q. How are they diuided?
A. They are diuided into three parts,
 1. The beginning of the Kingdome.
 2. The increase of it.
 3. The ruine and decay of it.
Q. In the beginning of this kingdome, how many things doe you obserue in this booke?
A. First, the people and kindreds from whence they sprang.
 2. The establishing of it.
A. How are the people set downe, of whom it came?
A. First, an vniuersall genealogie, from Adam to Iacob, in the first chapter.
 2. A particular description of Iacob's sonnes, by their severall tribes, in the sixe next chapters.
Q. Vnder whom was this kingdome established?
A. First, vnder Saul.
 2. Vnder Dauid.

- Q.** What is set downe of Saul?
A. First, his anceltours of whom hee came, chap. 9. 3. and therefore is the tribe of Benjamin specially set downe.
 2. His children and off spring, chap. 9. 3. 9.
 3. His destruction, chap. 1. 10.
Q. In the establishing of it vnder Dauid, what is set downe?
A. First, how through many troubles he came to it.
 Secondly, how hee governed for Religion, and for the commonwealth, both in peace and in wars.
 Thirdly, his death, and therein his care for the kingdome after.
Q. What successors had Dauid?
A. Kings, succeeding in order his sonne Salomon, among whom Iechoniah the last by blood, ended the line of Salomon.
 Then Captaines succeeding him by his sonne Nathan.
Q. When came it to encrease to the full?
A. It was in the gloxie, onely in the reigne of Salomon: and yet in him were many blemishes.
Q. When did this Kingdome decay?
A. It began to decay in Rehoboams time, and so continued in the times of all the Kings succeeding, vntill for the wickednesse of the people they were carried into captiuitie.
Q. In whose dayes was the Kingdome of Israel carried into captiuitie?
A. In the dayes of Hoseah, King of Israel.
Q. By whom were they vanquished and carried away?
A. By Salmanazer, King of Assyria.
Q. In whose dayes was the Kingdome of Iudah carried into captiuitie?
A. In the dayes of Zedekiah.
Q. By whom?
A. By Nebuchadnezar, King of the Chaldees, who destroyed the people, spared neither young nor old, men nor women. He tooke all the vessels and treasures of Gods house, hee burnt the house of God, and destroyed the whole City, and carried the remainder of the people to Babylon.
Q. Why were they thus used?
A. First, because they followed the abomination of the heathen.
 Secondly, polluted the house of God.
 Thirdly, mocked the messengers of God; despised his words; and mistused his Prophets.
Q. This booke principally containing some times and ages of the world: tell me; How many Ages are there of the world?
A. Eight, by the account of some.
 First, from Adam to Noah.
 Secondly, from Noah to Abraham.
 Thirdly, from Abrahams departing from Vr in Calde, vnto the departing of Israel from Egypt.
 Fourthly, from the departing of Israel out of Egypt, vnto the first building of the Temple.
 Fifthly, from the first building of the Temple, vnto the Captiuitie of Babylon.
 Sixthly, from the Captiuitie of Babylon to the reedifying of Ierusalem.
 Seuenthly, from the reedifying of Ierusalem vnto the coming of Christ.
 Eighthly, from the coming of Christ to the Iudgement.
Q. What notable things haue been, and shall be in these Ages?
A. The

A. The Creation of the World, the Flood, the Circumcision, the anointing of Kings, the transmigration of Babylon: the incarnation of Christ: the opening of Heaven by the preaching of the Gospel, and the resurrection of bodies to Judgment.

Q. How many of these Ages are in this booke?

A. Sixe: from the first Creation, to the recdifying of Ierusalem.

Q. Rehearse the Fathers of the first Age.

A. Adam, Seth, Enosh, Kenan, &c. as in Gen. which age containeth 1656. yeeres.

Q. Rehearse the Patriarches of the second Age.

A. Shem, Arphaxad, Shalah, Eber, Peleg, Kenan, as in Genes. which age containeth 303. yeeres, and ten dayes.

The third Age containeth 430. yeeres.

The fourth Age containeth 30. yeeres.

The fifth Age containeth 419. yeeres.

The sixth Age containeth 143. yeeres.

The seventh Age containeth 483. yeeres.

Q. How many of the last Age are already expired?

A. One thousand sixe hundred twentie seuen yeeres.

Q. Who was Abrahams sonnes according to promise?

A. Isaac.

Q. Who Isaac's?

A. Jacob.

Q. Which of Jacobs twelue sonnes had the kingdom?

A. Iudah, and of him came Christ.

Q. Who had the Priesthood?

A. Levi.

Q. What government had the first?

A. Captaines, Moses and Iosua.

Q. What governors had they then?

A. Iudges, as before in that booke.

Q. Rehearse the genealogie from Iudah to David.

A. Phares, Esrom, Azam, Aminadab, Naasson, Salomon, Boos, Obad, Iesse, and David.

Q. Who succeeded David?

A. Salomon.

Q. Who succeeded Salomon?

A. Rehoboam.

Q. Rehearse the Priests from Aaron to Ahitub.

A. Eleazar, Phineas, Abihua, Bacci, Vzri, Zeraiah, Meraioh, Amaziah, Ahitub.

Q. Why is Ichosaphat called King of Israel?

A. Because God was called the God of Israel, by reason of Iacob to whom he promised: Therefore Israel is sometimes taken for Iudah, because Iudah was the chiefe people.

Q. Rehearse the Fathers to Christ.

A. Peruse the third chapter of Luke.

EZRA.

Question.

Why is this booke called Ezra?

A. It is so called of the name of him that writ it, by that trope of Rhetoricke called *Metonymia*, as when the Author and Writer is put for the writing.

Q. What is the substance of this booke?

A. The estate of the children of Israel from

the first yeere of Cyrus, to the nineteenth yeere of Darius Longimanus.

Q. How is this booke divided?

A. Into two parts: the first containeth the returne of the children of Israel from the captivity of Babylon, in the first and second chapter.

The second, the establishing of them in their owne land, in the rest of the booke.

CHAP. I.

Question.

At what time did they returne?

A. The first yeere of Cyrus, which met with the seventieth yeere of their captivity, as *Ieremie* had prophesied.

Q. Who were the causes of their returne?

A. The first and principall cause was the Holy Ghost mouing the heart of Cyrus to giue them libertie to returne.

The second and instrumentall cause was Cyrus the King of Persia.

Q. What did Cyrus for them?

A. Of captives he made them free, and beeing poore, he furnished them for their voyage.

Q. How was this declared?

A. First, by proclamation, then by writing.

Q. Israel was carried into captivity by Salmanassar King of Assyria, 1. King. 17. 6. and Iuda was carried into captivity by Nebuchadnezzar King of Babel, 2. King. 25. 21. how then could Cyrus King of Persia send them home?

A. Berodach Baladan King of Babel ouerthrow Esaradan King of Assur, the grandchild of Salmanassar, and ioyned the Assyrians to the Monarchie of the Chaldeans, and so had vnder him the captiued Israelites seuentie yeeres after Nebuchadnezzar King of Babel had carried Iudah into captivity. Cyrus King of Persia, with his vnkle Darius King of the Medes, suddenly slew Balishasar King of Babel, Dan. 5. and so had authoritie to set them free, and to send them home to Ierusalem.

Q. To what end did he send them home?

A. To build the house of God, who had giuen him so large an Empire.

Q. How were these poore men furnished for so great a worke?

A. The King gaue them vessels and plate of gold & siluer, which Nebuchadnezzar had brought from thence.

CHAP. 2.

Question.

How many were they which then returned?

A. Two and forty thousand three hundred threescore, and of seruants, 7337.

Q. Vnder whose government did they returne?

A. Vnder Zerubabel the Captaine, and Iosua the Priest.

Q. They being thus returned, which is the first part of this booke, how were they established?

A. Ezra, in setting downe the second part of this booke, sheweth first, how they were established for Religion in the 3, 4, 5, and 6. chapters. Secondly, their Common-wealth, in the 7, 8, 9, and 10. chapters.

Q. In the establishing of Religion, how many thing are to be considered?

A. Foure: 1. the beginning of the worke 2. the hinderances

hinderances of the worke: 3. the remooving of those hinderances: 4. the performance and finishing of the worke.

CHAP. 3. to 5.

Question.

For the beginning of the worke, what doth Ezra set downe?

A. Two things: the preparation, and the laying of the foundation.

Q. Who prepared it?

A. All the people came to Ierusalem as one man.

Q. What did they?

A. First, they began with the exercises of Religion, namely, offering of sacrifice, and observing the feast of Tabernacles.

Secondly, they gathered money, workemen, and matter for the worke.

Q. Who set forward the worke for laying the foundation?

A. Prince, Priests, and people.

Q. When the builders laid the foundation, what did the people?

A. They sung a Psalm of praise to God, yet many mourned, doubting the glory of this house would not be like the first.

Q. Was this so excellent a worke hindered?

A. Yea, the better worke, the more hinderance.

Q. By whom?

A. By the enemies of Iudah and Benjamin.

Q. What did they?

A. First, craftily they pretend to worke with them. Secondly, not being admitted, they terrifie and trouble the builders. Thirdly, they accusing them by letters to the King, they procure a prohibition, and cause them to cease from building.

CHAP. 5.

Question.

How were these letters and hinderances remooved, and they set to the worke againe?

A. First, the Lord stirred them vp by his Prophets, Haggai and Zachariah. Secondly, by humble letters to the King, and finding the order of Cyrus, they obtaine a decree for the furtherance of their worke.

CHAP. 6. to 8.

Question.

Vpon how many points doth this decreet consist?

A. Vpon three.

1. A restraint: that none should hinder the work.

2. A commandment to furnish them with all things necessarie for the building and sacrifices.

3. An order that, whosoever should hinder it, his house should be pulled down and made a dunghill: of the wood of it a gallowes should bee set vp, and he hanged thereon.

Q. Being thus stirred up by the Prophets, allowed and furnished by the King, did they returne to the worke?

A. Yes: they builded it, finished, and kept the feast of dedication with great ioy.

Q. Thus much for the establishing of the estate of Religion: now we are come to the establishing of the common-wealth: how many things are there to consider?

A. Three: first, who did it, chap. 7.

Secondly, his journey to doe it, chap. 8.

Thirdly, his acts how he did it, chapter 9. and 10.

Q. Who had most to doe in this worke?

A. The man is described by his name, his ancestors, his learning, his fauour, authority, and religion.

Q. What was his name?

A. Ezra.

Q. Of what kindred came he?

A. From Aaran the high Priest.

Q. What was his learning?

A. Hee was a Scribe prompt in the Law of God.

Q. What fauour had he?

A. He was in fauour with the King of Persia, chap. 7. 6. with the people of the Iewes, ver. 6. and with God, ver. 9.

Q. What authority had he?

A. By Patent from Artahastte the King of Persia, he had libertie with all the Iewes that would returne to Ierusalem, to carrie with him siluer, gold, and vessels: to place Iudges that knew the Law of God, and to punish offenders by death, banishment, confiscation of goods, or imprisonment.

Q. What was his Religion?

A. According to the Law of God; and he gaue himselfe to the exercise of the same.

CHAP. 8.

Question.

Now to come to the journey in the eighth Chapter, what is to be obserued?

A. First, his company: Secondly, the aide and strength he craved for conducting of them in the journey.

Q. What was observed of the company?

A. The people were forward and ready, but the Priests were careless and negligent, vntill by commandement they were brought forward.

Q. What power had they to conduct them?

A. Ezra was alhamed to aske aide of the King, and therefore he proclaimed a Fast, and did aske aide of God by prayer.

CHAP. 9. to 10.

Question.

Now he being come to his journeyes end to Ierusalem, what were his acts?

A. First, he deliuered the treasure.

Secondly, they offered a sacrifice.

Thirdly, hee deliuered his commission to the Kings officers, to be executed for the good of the people, and the house of God.

Fourthly, in an assembly of the Rulers, complaints of disorders are deliuered.

CHAP. 11.

Question.

How are the same redressed?

First, they prayed to God.

Secondly, they made a covenant to doe according to the Word of the Lord.

Thirdly, they put away their strange wines, and offered sacrifices for their sinnes.

NEHE.

NEHEMIAH.

Question.

Why is this booke called Nehemiah?

A. Because he is a principall doer in the worke set downe in this booke.

What is the substance of it?

A. The reparaire of Ierusalem decayed.

Into how many parts is it diuided?

A. Into two: the cause. of the worke, and the worke.

Who was the efficient cause?

A. God by the hand of Nehemiah.

Who was this Nehemiah, and how is hee described?

A. By kindred a Jew, By trade of life a Courtier, by Office, the Kings Butler, and by the place where he was, which was the Kings Court at Shushan, which was the chiefe citie of Persia, builded by Darius.

How was he moued to this worke?

A. By hearing of the misery of the people and Citie of God.

By whom?

A. By Hachani and other men of Iudah.

What heard he of the misery of the people?

A. That they were in great affliction and reproach.

What of the citie of Ierusalem?

A. That the walles were broken downe, and the gates burnt with fire.

How procured he means to helpe them?

A. Two waies: first to God, next to man.

How to God?

A. First, he humbled himselfe by fasting, confessing their sinnes: next, he prayed for his gracious assistance.

How prepared he means of man?

A. He made his sute to the King and Queene for leave to goe, for letters of safe conduct, and for matter to helpe to reparaire the gates and walles.

What was the euent of his sute?

A. God heard his prayer, inclined the King to grant his request, & so he went safe to Ierusalem.

Concerning the second part, which is the worke of the reparaire of Ierusalem, how is it diuided?

A. Into two parts: first the reparaire of the citie walles, chap. 3, 4, 5, 6, 7, 8. The second, the reparaire of the peoples manners in the residue of the booke.

In the reparaire of the walles, how many things are to be obserued?

A. Three: first, the entrance into the worke.

Secondly, the hinderances of the worke.

Thirdly, the finishing of it.

In the entrance into the worke, how many things are set downe?

A. Three: first, a view and suruey is taken of the wants, chap. 2, 13.

Secondly, a consultation with the Rulers, v. 2, 7.

Thirdly, the appointing of the people what to doe, and where they should build, chap. 3.

What were the hinderances of this building?

A. First, they were derided by enemies, chap. 2, 19. Secondly, Sanballat, Tobiah, and Gessem, conspired against them by battell to hinder the worke, chap. 4. Thirdly, a ciuill dissention amongst themselves, because the poore were oppressed by the great men, chapter 5. Fourthly,

false prophets were hired by feareing them to discourage them from the worke, chap. 6, 10.

How were these hinderances withstood?

A. The principall refuge he had, was prayer to God, who gave him courage to despise their scorn, wisdom to auoid their subtilties, strength to withstand their forces, and power to performe the worke, labouring with one hand, and holding their weapon with the other; and so the worke was finished, chap. 6, 15.

How was the worke of reparaire the wall ended?

A. First, there was a watch set to keepe the citie, chap. 7.

Secondly, there was a solemne assembly to heare the Word, which Ezra read out of a pulpit of wood.

Thirdly, the feast of Tabernacles was kept with thankgiuing, and great ioy, chap. 8.

How was the Word read?

A. They read it distinctly, gaue the sense, and caused them to vnderstand the reading.

Concerning the second part of the worke, which was the reparaire of the manners of the people, what is set downe of it?

A. Four things: first, they repent their former corruption of life.

What shew was of their repentance?

A. They assembled with publike fasting, sackcloth, and earth vpon them, chap. 9.

What were the exercises of their Fast?

A. They prayed foure times a day, confessing their sinns, and the words were read out of a pulpit foure times.

What was the second thing done for the reparaire of their manners?

A. They made a couenant with God, writ it, and the Princes and Priests did seale to it.

What did they promise in their couenant?

A. First, not to make strange marriages.

Secondly, to sanctifie the Sabbath.

Thirdly, to giue allowance for the maintenance of the Priests and the sacrifices.

What was the third thing that was done?

A. That Ierusalem should not lie waste, but be inhabited, for the better maintenance of the Citie, for the preservation of the house of God, and for the performance of the exercises of religion, chap. 11.

What was the fourth?

A. Nehemiah punished the polluters of the house of God, the prophanes of the Sabbath, and them that married strange women, breaking the couenant, which they had made with God.

ESTER.

Question.

Why is this booke called Ester?

A. Because that a woman of that name is principally mentioned in it.

What is the summe and substance of this booke?

A. A great danger whereinto the Iewes were brought by the wicked, and mercifully deliuered by the Lord.

What is the end of it?

A. That we through patience and comfort of

the Scripture might have hope.

Q. How is this booke divided?

A. It may be diuided according to the estate, either of one particular person, that is, of *Ester*: or of all the Iewes vnder the iurisdiction of *Abasuerus*.

Q. How may it be diuided according to the estate of Ester?

A. Into two parts: first, the promoting of her from a meane damsell to be a Queene, wife to so great a Monarch.

Secondly, her acts after she was Queene.

Q. How may it be diuided according to the estate of the Iewes?

A. Into two partes: first, the afflictions and dangers whereinto they were brought: Secondly, their deliuerance out of these dangers.

Q. In setting forth the dangers, what things are to be observed?

A. 2. First, that God prepared a meanes for their deliuerance. Secondly, the partie that brought them into dangers, and what these dangers were.

Q. Who was the partie prepared by God to bee the meanes of their deliuerance?

A. Ester, a poore damsell exalted to bee a Queene.

Q. In this promotion of Ester, what is to be observed?

A. First, the occasions: secondly, her marriage.

Q. What were the occasions?

A. First, the remoouing of *Valsti* the former Queene.

Secondly, the aduice of the Kings officers.

Thirdly, the graces of Ester.

*Q. When was *Valsti* remooued?*

A. At a great feast kept at *Shushan* in the third yeere of the reigne of *Abasuerus*.

Q. Who made it, and to whom was it made?

A. *Abasuerus*, who reigned ouer one hundred steuen and twenty Prouinces, made it: first, to all his Princes, Captaines, and Gouerners: and afterward to the people of *Shulhan*: and *Valsti* feasted the women likewise.

Q. What things are principally to be commended in this feast?

A. Two: first, that he sought his owne glorie and maiestie.

Secondly, that he continued it so long, feasting every day for an hundred and fourescore daies.

Q. What is principally to be commended in it?

A. The holy Ghost notes there was no quaffing, and that no man should be compelled to drinke more then was for his good.

*Q. Why was *Valsti* remooued?*

A. Because hee disobeyed her husband, and disdained to come when he sent for her.

Q. By whom was she remooued?

A. By the seuen Princes of Persia, the chiefe of his Conncell, who also decreed, that wines should honour and obey their husbands.

*Q. *Valsti* being thus remooued, what was the aduice of the Kings officers?*

A. That all the beautifull virgins in all his dominions should be brought into his Palace, and the that pleased the King, should be Queene, and amongst them was Ester then brought.

Q. What was Ester?

A. A poore young damsell, borne and bred a

captiue, by kindred a Iew, fatherlesse, and motherlesse: brought vp by *Mordecai* her kinsman.

Q. What were the graces wherefore she was preferred?

A. She was dutifull, beautifull, modest, and humble: and therefore found fauour in the eyes of all, and was beloved of the King about all.

Q. Did he keepe her as a concubine?

A. No, hee tooke her to wife, and made her Queene.

Q. With what solemnitie?

A. First, he set the Crowne of the Kingdome vpon her head.

Secondly, he made a feast to his Princes and seruants.

Thirdly, he gaue rest to his Prouinces, and gifts according to the power of a King.

*Q. Did *Mordecai* her gardian, when she was taken into the Kings house, leave to take care for her?*

A. No: for although she was taken from him, yet he would every day resort to the Court, and sit in the Kings gate to heare of her.

Q. What best while he continued that course?

A. Two things fell out: the first, he discovered a practice of treason against the King: the traitours were found and langed, and the presentation of it was recorded in the Chronicles as done by *Mordecai*.

Q. What was the second?

A. A malicious practice of the confusion of the Iewes.

Q. By whom was it devised?

A. By *Haman* a proud man, a great Courtier, and highly in fauour with the King.

Q. Why did hee enuy the Iewes so much as to seek to bring them into such danger?

A. Because that *Mordecai* did not bow the knee to him, nor reuerence him.

*Q. Why did not *Mordecai* yield that reuerence to *Haman*, it being the Kings commandment?*

A. Because that *Haman* was an Agagite, of the stock of the Amalechites, a people hated, forsaken, and cursed of God, because they came first out to fight against Israel in the wilderness, Exod. 17.8. 1. Sam. 15.3.

Q. Was his pride such, that for enuy to one man, he sought to destroy the whole kindred of the Iewes?

A. Yes.

Q. By what meanes did hee bring them into this danger?

A. He vsed two reasons against them: the first was, that they were troublesome, not keeping the Kings law. The second, it should be for the Kings profit, for there should be ten thousand talents of siluer paid to the King to destroy them.

*Q. Did *Haman* persuade by these reasons?*

A. Yea, the King gave consent to *Haman* to do as he pleased: the edict was written, sealed with the Kings Ring, sent by Posts into all the Prouinces, to kill and destroy all the Iewes in one day, and especially he prepared a paire of gallowes for *Mordecai*.

Q. This being concluded, how is it regarded?

A. It is taken diuersly: The King and *Haman* sit feasting and drinking. The people fall mourning and crying.

Q. Thus wee haue gone thorow the first part of the booke, and haue seen the danger devised, concluded, and appointed to be executed, and we are come to the second part of the booke, concerning the avoiding of

of the danger: How many things haue we in this part of the booke to consider?

A. Two: first, the meanes vsed to prevent this danger: secondly, the event, & successe of the same.

Q. For the first, who are the parties who doe seeke meanes?

A. The parties who first heard of it, are Mordecai and Ester specially; or the people of the Iewes generally.

Q. What doth Mordecai?

A. He doth first humble himselfe before the Lord by fasting, and seeketh helpe of him.

Secondly, he maketh the cause knowne to Ester, that she might be an intercessor to the king for them.

Q. Doth Ester follow the cause?

A. At the first shee is fearefull, doubteth the Kings fauour, and maketh excuses.

Q. How are these removed?

A. Mordecai with an inuincible faith in Gods promises, assurth himselfe of the deliuerance of Gods people: but threatneth destruction to her, and to her fathers house, for deserting the cause and the people of God.

Q. What meanes doth she, and the people then use?

A. First, the commandeth a fast to all the Iewes three dayes and three nights: Secondly, the promised that she and her maids will doe the like: Thirdly, thus prepared, she resolneth to goe to the King, saying, if I perish, I perish.

Q. These meanes being vsed to God, what meanes doth she use to the King?

A. She banquetted the King and Haman day after day, because shee knew that he delighted in banquets and in his company.

Then she deliuered her petition, laying open her danger, and craning aide.

Q. What successe and event followeth hereof?

A. God turneth all to the best, for he bringeth shame and confusion to his enemies, and deliuerance to his people.

Q. How is this brought to passe?

A. God causeth the King to remember how hee was deliuered from treason by Mordecaies meanes, and therefore commanded that in royall payement vpon the Kings horse, with a crowne vpon his head, Haman shall leade him about the Citie.

And this was the beginning of Hamans shame, and Mordecaies honour.

Q. What doth afterward succede?

A. Ester hath her petition granted, and Haman is hanged vpon the gallows which he had prepared for Mordecai.

Q. Doth this satisfie Ester to see Mordecai thus honoured, and Haman shamed and hanged?

A. No: the obtainerh letters from the King into all his Provinces, for the comfort and freedom of the Iewes, and for the destruction of their enemies, amongst whom the ten Iouanes of Haman were hanged.

Q. How many of their enemies were executed?

A. In Shullan 3000. in all the Provinces, 75000.

Q. The Iewes hauing redained this mercy from God, how doe they shew themselves?

A. By Mordecai a feast was appointed, to celebrate a remembrance of Gods mercies, and their thankfulness to God for their deliuerance: and

the people make a covenant to observe the same.

Q. What became of Mordecai?

A. He was set ouer the house of Haman, was second in the Kingdome to the King, and increased the wealth of his people.

I O B

Question,

*W*hat doth this booke containe?

A. The historie of Job, which setteth the inconstant estate of man in this life either in his body, soule, friends, or wealth of the world.

Q. What is the principall scope and purpose of this booke?

A. To teach man patience, to know the mercies of God, and to trust in them, Iam. 5. 1.

Q. How is this booke diuided?

A. Into two parts: the first is an historie, the second a disputation betwix Job and his friends.

Q. In reading this historie, how many things haue we principally to consider?

A. Four, which are, alls to be considered for the knowledge and vnderstanding of all histories.

1. The time, the place, the parties, and the matter.

Q. In what time were these things done?

A. I cannot define the time certaine, but I suppose it was before the Law was giuen, about the time the children of Israell were in the land of Egypt.

Q. What reasons haue you for this?

A. Two reasons: first, his friends: secondly, his exercise of Religion.

Q. How gather you by his friends?

A. Some were from Elam, some from Kiriath, Abrahams wife.

Q. How gather you by the exercise of Religion?

A. Because that if the Law had been then giuen, he should according to the Law not haue offered sacrifice any other where, but before the Arke, or the Tabernacle of God, without an especiall commandement.

Q. In what place or country did this befall?

A. In the land of Uz.

Some thinke so called Uz, the sonne of Aram, the sonne of Shem, Gen. 10. 33.

Others thinke of Sishan the son of Sir, 1. Chro. 3. 42.

Q. In what part of the world lieth it?

A. In Asia the great, East from Canaan, West from Chaldaea, North from Sabea, or Arabia desert, and South from Armenia.

Q. What persons are mentioned in this historie?

A. The persons are indeed either celestiall, as God & his holy Angels; or else they are terrestriall, as Job, his wife, children, seruants, friends, and enemies, as the Sabae, and the Chaldaes: or else they are infernall, as Satan and his angels.

Q. Now for the fourth point, the matter the historie, how is that diuided?

A. Into two parts: first, his decay and alteration from such great prosperitie, to the most extreme aduersitie, to the latter end of the second chapter. The second, the restoring of him to his estate againe; chapter 42. 10.

Q. What was his estate in prosperitie?

A. He had a wife, ten children very obedient vnto him, louing and kind oung to another; also he had

had many sheepe, camels, asses, camels, a great family, large possessions, many friends, great authority and power, health of body and above all, quietness of minde.

Q. Into what adversitie was he brought?

A. He lost his cattell, his goods, his servants, his children, the health of his body: he was smitten with sore and grievous boyles from the sole of his foote, to the crowne of his head: his wife and his friends vexed him, his soule was full of trouble and anguish.

Q. What brought him to this adversitie?

A. God was the principall cause, who did it onely to trie him. Satan as a servant, of malice and hatred onely to destroy him: the Sabees and Chaldees to satisfy their cruelty and covetousnes, killed his servants, and stole away his cattell: the fire from heauen burnt his sheepe, the winde blew downe the house and killed his children, and the contemptuous scornes of many entred into his soule.

Q. How many things observe you in this disputa- tion?

A. Three: the parts, the occasion, and the matter.

Q. Who were the parties?

A. The opponents were Job's friends, Eliphaz, Bildad, and Zophar. Job was defendand and answerer: the moderators of the disputation were Elihu and God.

Q. What were the occasions they entred into disputation with him?

A. The occasions were two: first, the beholding of his miserie: the second, the hearing of his bitter complaint which he delivered from the anguish of his heart.

Q. What is the matter disputed of betwene them?

A. Whether these afflictions were laid upon Job for his finnes or no.

Q. What part doth his friends take?

A. They unwisely judging of his estate, of firme that he is smitten for his finnes, and so they doe not comfort him, but rather adde affliction to his affliction.

Q. What doth Job in his answer?

A. He defendeth the contrary with many passions, proceeding from the conflicts and combats betwene the flesh and the spirit: trust & distrust, hope and despair. And this disputation beginneth the fourth chapter, and continueth the two and thirtieth.

Q. How doe the moderators conclude this disputation?

A. Elihu is angry with both parties, and refused them: God findeth fault with Job for desiring to plead with him, shewing he is not able to contend with his creature, especially Behemoth and Leviathan, much lesse with him.

Q. What effect took this?

A. Job repented, feared God and prayed, and so God justified him, and condemned his friends.

Q. We are come to the last part, which is his restoring againe: who restored him?

A. God the giver of every good gift.

Q. How and he restore him?

A. First, with the favour of his kindred, friends, and acquaintance. Secondly, by dou-

bled his wealth. Thirdly, with ten children more, and to see his posteritie to the fourth generation. Fourthly, with a long life and blessed end.

The four Evangelists.

Question.

What call you the second part of the Bible?

A. The new Testament.

Q. Why is it called a new Testament?

A. Because it containeth the last will of the Sonne of God.

Q. Who is the Testator?

A. Iesus Christ, who dyed to ratifie the same, because no Testament is of force but by the death of the Testator, Heb. 9. 16.

Q. Who are made heires by this Will?

A. All the Elect Saints and children of God, Rom. 8. 17. Tit. 2. 7.

Q. What are the Legacies given by this Will?

A. The gifts of the holy Ghost, True faith.

True repentance.

Forgiveness of finnes.

And eternall life.

Q. Who is the Executor of this Will?

A. The holy Ghost.

Q. Who are witnesses to this Will?

A. The Apostles: the holy Angels: the full Ministers: the constant Martyrs: and all the godly to the end of the world.

Q. Why is it called the new Testament?

A. First, because it is done in the latest and nearest time to vs.

Secondly, in respect of the promise of a new kingdome.

Q. Wherein doth it differ from the old Testaments?

A. For the most part in these three points:

First, the old figured Christ in shadows and ceremonies: the new delivereth the body lively and plainly.

Secondly, the Lord spake in that by the way, in this by Christ.

Thirdly, in the old is the consent of Obedience; in the new is established the consent of Grace.

Q. What doth the new Testament teach us?

A. The Gospel.

Q. What is the Gospel?

A. Glad tidings of our salvation in Iesus Christ.

Q. How is this new Testament divided?

A. Into two parts: historie and doctrine.

Q. How is the historie divided?

A. Into the historie of Christ, and the historie of his Apostles.

Q. How is the historie of Christ divided?

A. Into three parts: 1. His estate before his ministerie.

2. His estate in his ministerie.

3. His passion.

Q. What doe the Evangelists, so denoted before, they come to the office of Church ministerie?

A. The conception of Iohn Luk. 1. 26.

The conception of Christ, Math. 1. 18.

The nativity of Iohn Luk. 1. 37.

His circumcision, Luk. 1. 59.
 The certifying of Joseph, Matth. 1. 25.
 The natiuitie of Christ, Matth. 1.
 Hee was reuealed by Angels and Shepheards, Luke 2.
 His circumcision, *cod.*
 The coming of the wise men, Matth. 2. 1.
 His first iourney to Ierusalem to be presented to the Lord, and Marie to be purified, Luk. 2. 22.
 He was received by *Siméon* and *Mahiab*, Luk. 2.
 His flight into Egypt, Matth. 2. 14.
 His returne into Nazareth, Matth. 2. 23.
 His second iourney to Ierusalem being 12. yeeres of age, Luk. 2. 46.
 Q. Who was Iohns father?
 A. Zachariah.
 Q. Who was his mother?
 A. Elizabeth, Luke 2.
 Q. What befell to Zachariah for not believing the Angel Gabriel in foretelling him the birth of his sonne?
 A. He was striken dumbe vntill the circumcision of his sonne, Luke 1.
 Q. Who circumcised him?
 A. Zachariah his father the eighth day, Luke 2. 59.
 Q. By whom was Christ conceived?
 A. By the Holy Ghost, Matth. 1. Luke 1.
 Q. Who was Ioseph certified?
 A. Because he thought to put away his wife, Matth. 1.
 Q. By whom was he certified?
 A. By an Angel, Matth. 1. 20.
 Q. Who was Christs mother?
 A. Marie, Matth. 1. 25.
 Q. Where was he borne?
 A. At Bethlem, Matth. 2. 1.
 Q. Why was he borne there?
 A. That the Prophecies might be fulfilled, Matth. 2. 6.
 Q. Why was Ioseph to Bethlem?
 A. That he might be taxed according to the edict of Augustus Cæsar, Luk. 2. 4.
 Q. By whom was Christs birth reuealed?
 A. By Angels and Shepheards, Luk. 2. 8, 9.
 Q. From whence came the Wise-men?
 A. From the East, Matth. 2.
 Q. Why came they?
 A. To see Christ, Matth. 2.
 Q. What did Herod?
 A. He bade them goe to Bethlem, and when they had worshipped, retorne to him, that hee might goe and worship also, *cod.*
 Q. Did they retorne?
 A. No, for they were warned of God in a dreame, that they should not retorne againe to Herod, but retorne another way into their owne countrey.
 Q. Why went he first to Ierusalem?
 A. To bee presented vnto the Lord, *ut supra.*
 Q. By whom was he certified?
 A. By *Siméon* and *Mahiab*, Luke 2.
 Q. Why did he sit into Egypt?
 A. First because he was so warned of God in a dreame; secondly, that the Prophecie might bee fulfilled, saying: Out of Egypt, &c. Mat. 2.
 Q. When returned he out of Egypt?
 A. After the death of Herod, Mat. 2. 19.

Q. When returned he?
 A. To Galile, to a citie called Nazareth, Matth. 2.
 Q. Why did he make a second iourney to Ierusalem at what yeeres of age?
 A. To dispute with the Doctors, Luke 2. 46.
 Q. What doth the holy Ghost sit downe of Iohn Baptist?
 A. The manner of his life, his doctrine, his Sacrament, and his troubles.
 Q. Where preached he?
 A. In the Wildernesse.
 Q. What was his meate?
 A. Locusts and wilde bony, Matth. 3.
 Q. What his apparel?
 A. A garment of Camels haire, and a girdle of skin about his loines, *cod.*
 Q. What was his doctrine?
 A. Repentance.
 Q. What was his Sacrament?
 A. Baptisme, Mat. 3.
 Q. What were his troubles?
 A. He was put in prison, and behended, Matth. 14. 4.
 Q. Why?
 A. Because he told Herod, it was not lawfull for him to haue his brothers wife, Matth. 14.
 Q. How was Christ prepared to his Ministerie?
 A. Hee was baptized of Iohn being thirtie yeeres of age, Matth. 3. Hee fasted, Chapter 4. Hee chose his Apostles, Matth. 10. and purged the Temple, Matth. 21.
 Q. What befell at his Baptisme?
 A. The Holy Ghost came downe in likeness of a Dove, and a voyce from Heauen was heard, saying, This is my beloued Sonne, &c. Matth. 3.
 Q. How long fasted Christ?
 A. Fortie dayes and fortie nights, and then came the tempter, Matth. 4.
 Q. In how many things was he tempted?
 A. In three: first, that hee would make stones bread; secondly, that hee would cast himselfe downe from the Pinnacle of the Temple; thirdly, that hee would fall downe and worship him, *cod.*
 Q. What did Christ answer him?
 A. To the first, Man liueth not by bread only, &c.
 To the second, Thou shalt not tempt, &c.
 To the third hee said, Anoid; Satan: for it is written, Thou shalt worship the Lord thy God, &c. *cod.*
 Q. When the tempter left him, who came vnto him?
 A. The Angels: and ministred vnto him.
 Q. How many Apostles had he?
 A. Twelue, Luk. 6. 14. Matth. 10.
 Q. How oft did he purge the Temple?
 A. Twice: at his entrance into the Ministerie, and at his going out, Ioh. 2. Mat. 21. Mark 11. Luk. 19.
 Q. What was the substance of his doctrine?
 A. Repentance.
 Q. What taught he at Nazareth?
 A. He expounded the Prophet *Isaiah*, and applying it, and they would haue stoned him, Luk. 4.
 Q. What

Q. What hefell to him at Capernaum?
A. As he was preaching, the diuell interrupted him, *cod.*

Q. What taught he in the Masot?
A. True blessednesse: the office of his Ministerie: hee expounded the commandments: some exercises of a Christian life, and the way to salvation.

Q. How doth Christ describe the office of the Ministerie?

A. By the parables of salt, light, citie.
Q. What Christian exercise doth hee teach?
Matth. 6. &c.

A. Almes, prayer, and fasting, *cod.*
Q. Did Christ teach all things plainly?
A. No, he taught some in parables.

Q. What is a parable?
A. A speech somewhat more darke than ordinarie, declining from a plaine course of speech, sometime taken for a similitude.

Q. How many things are to be observed in euerie parable?
A. Three: as in a tree; the roote, the barke or outside of it, and the heart.

Q. What meane you by the roote?
A. The occasion moueing our Saniour to visit.

Q. What meane you by the barke or out side?
A. The historie or similitude which is vsed.

Q. What meane you by the heart?
A. The substance or matter which our Saniours purpose is to teach or to proue by it, and that principally must be looked to, and not euerie particular point.

Q. Why did he teach in parables?
A. For three causes: 1. that some might not vnderstand.

2. That others might more diligently enquire after them.
 3. That men might better carry it away.

Q. How many kinds of parables did Christ vs?
A. Two: 1. parables drawne from things that haue no life.

Q. Rehearse the parables drawne from things that haue life.

A. First, a Bridegroom, *Mat. 9. 15, 16, 17.*
 Secondly, *Mat. 7. 24. Luk. 14. 28.*
 Thirdly, Children, *Matth. 11. 16. Luk. 15. 11. Mat. 10. 15. Luk. 12.*

Fourthly, Friend borrowed a loose in the night, *Luk. 11. Man that gathered much fruit, Luk. 12. 16. Neighbour, Luk. 10. 33. Samaritan, Publican, and Pharise, Luk. 18. 6.*

Fifthly, Seruants, *Matth. 6. 29. No man can serue two masters. Mercifull seruants, Mat. 18. 28. Vnfaithfull seruants, Mat. 24. 45. Vniust steward, Luk. 16.*

Sixthly, Shepherd, *Mat. 9. 36. for ministers, Luk. 15. 4. he that sought, Ioh. 10. 11. Christ, Mat. 2. 5. 43. parting sheepe from goats.*

Seuenthly, Thiefe, *Ioh. 10. bad ministers, Matth. 24. Christs coming.*

Eighthly, Vncleane spirits, *Mat. 12.*

Ninthly, Women, *Matth. 25. the virgins, Luk. 18. 3. the importunate widow, Luk. 15. 8. the woman that lost the great, Matth. 24. 4. women grinding.*

Tenthly, Birds, *Matth. 6. 29. fowles of heauen, Matth. 10. 16. be innocent as doves, cod. 29. Spar-*

rows sold, Matth. 23. 37. Hen gathering her, &c. Matth. 24. 28. the Eagles resort.

Q. Rehearse the parables drawne from things without life?

First, Bread, *Ioh. 6. 48. Christ.*

Secondly, Feast, *Matth. 22. 2. of the marriage feast, Luk. 14. 8. sitting in the highest roomes.*

Thirdly, Leauen, *Luk. 13. 33.*

Fourthly, Light, *Matth. 5. 14. Ministers, Ioh. 8. 12. Christ, Matth. 5. 16. good ministers, 6. 23. holy Ghost, cod. the Word.*

Fifthly, Net, *Matth. 3. 47.*

Sixthly, New cloth, new wine, *Matth. 9. 16.*

Seuenthly, Salt, *Matth. 5. 13. Ministers, Mark. 9. 49. the Word.*

Eighthly, Seed, *Matth. 13. 3. sowne in foure grounds, Matth. 13. 27. darnell, cod. a graiue of mustard-seede, Matth. 6. seede growing and increasing.*

Ninthly, Trees, *Matth. 3. 10. the axe put to the roote, Matth. 7. 18. doe men gather grapes? Matth. 24. 32. fig tree, Luk. 13. 6.*

Tenthly, Treasure, *Matth. 13. hid in the field, Matth. 7. 6. Pearles, Matth. 13. 45. talent.*

Eleuenthly, Vineyard, *Matth. 20. 2. work-men sent thereto, Matth. 21. 28. The sonne bid to labour: the vineyard hired forth, Ioh. 15. 1. Christ is the true Vine.*

Q. How did Christ confirme his doctrine?
A. By miracles.

Q. What is a miracle?
A. A worke wrought by God against nature, and the common order of second causes.

Q. What are those which are wrought by false Prophets, and wicked men?

A. They are illusions and frauds of Satan, wrought to deceiue Gods people.

Q. What difference is there betwene the miracles of the old Testament, and of the new?

A. They of the old Testament were for the most part destroying miracles.

These of the new Testament are healing and preserving miracles.

Q. Why did he worke miracles?
A. First; that God might be glorified, *Matth. 9. 8. Psal. 72. 18.*

Secondly, that Christ might be knowne to bee the true Meisias, *Matth. 11. 3.*

Fourthly, to confirme our Faith, that wee may be saued, *Ioh. 20. 3.*

Q. What miracles did he worke?
A. First, he turned water into wine, *Ioh. 2.*

Secondly, he fed siue thousand with siue loaves, *Matth. 14. and foure thousand with seuen loaves, Matth. 15.*

Thirdly, he gaue sight to the blind at Bethesda, *Mark. 8. as he went out of Ierusalem, to two blind men as he went to Iericho, Matth. 20. 29. to one that was borne so at Ierusalem, Ioh. 9. 1.*

Fourthly, he gaue hearing to the deafe, and speech to the dumb, *Mark. 7. 32.*

Fifthly, he restored the Withered, *Matth. 9. 3. Sixthly, he healed the man that was lame thirty eight yeeres, Ioh. 5. 5.*

Seuenthly, he healed the leprosie, *Mark. 8. Eighthly, the seauer, cod. Mark. 1. 31.*

Ninthly, the palme, *Mat. 21. Mark. 2. 11.*

Tenthly, the bloody issue, *Mat. 8. 20. and the droppe, Luk. 14. 2.*

Eleventhly, he calmed the seas being in the ship, Mat. 8.23. walked on the waters, Mat. 14.25.

Twelfthly, he raised from the dead the Rulers daughter, Mark. 9. the widows sonne, Luk. 7.14. Lazarus, Ioh. 11.12.

Thirteenthly, he delivered from the possession of the diuell, at Capernaum, Luk. 4.35. Gadara, Matth. 8.28. Mark. 1. The coasts of Tyre and Sidon, the womans sonne of Canaan: mount Thabor.

Q. Whether were these his workes and doctrine accepted of by his hearers?

A. No: many did quarrell with him, some for his doctrine, some for his miracles.

Q. In every quarrell and controversie mooved against our Saviour, how many things are to be observed?

A. Three: First, the persons which quarrell with him, and in them, whether they doe it of simplicity, or of malice and envie.

Secondly, the matter about which they contend.

Thirdly, the manner how he answereth them, and confuteth their objections, and therein the necessitye the Church hath of Schooles of learning, and of learned men.

Q. With whom had Christ controversie?

A. With Satan, with Peter, with James, with Iohn, and with all his Apostles.

With Iohans disciples, Mat. 9.

With his kinsfolkes, countremen, Nicodemus, Ioh. 3.

With the woman of Samaria, Ioh. 4.

With the Iewes for healing, Ioh. 5. and for doctrine of good shepherds, Ioh. 10.

With the Capernaimites, Ioh. 5.

With the Herodians for tribute, Matth. 22.

With the Sadduces about the resurrection, Mat. 22.

With the Doctors of the Law, Mat. 22.

With the Rulers of the Synagogue for healing on the Sabbath, Luk. 13.14.

With Scribes and Pharisees about forgiveness of sinnes, Matth. 9.3.

For eating with Publicans, Mat. 9.10.

For plucking eares of corne, Mat. 12.

For casting out a diuell, Mat. 12.

For healing the man with the withered hand, Matth. 12.

For his disciples eating with unwashed hands, Matth. 23.

About disavowment: Matth. 23. whose son Christ should be, Mat. 23.

About a woman taken in adulterie, Ioh. 8.

Q. What controversie had hee with the high Priests?

A. For purging the Temple, Luk. 19.47.

They sent souldiers to take him, Ioh. 8. For raising Lazarus they would have killed him, Ioh. 11. they brought him to his Passion.

Q. When Christ came to Ierusalem, what did he?

A. He purged the Temple, the high Priests examine him, Luk. 22.2. He foretold their destruction in the parables of the father that had his sonnes goe into his vineyard, Mat. 21.33. And of the houlholder that let out his vineyard: and in the parable of the Kings feast, Matth. 22.

Q. What did they then?

A. They quarrelled with him.

Q. Who quarrelled?

A. The Herodians, Sadduces, and Pharisees.

Q. What did he then?

A. He shewed them plainly their destructions: the destruction of Ierusalem: the second coming: the last Iudgement, Matth. 24.

Q. What doth this Evangelist set downe of his Passion?

A. The Councell holden, Mat. 26.

The feast of Bethania, Mat. 26.

The institution of the Lords Supper.

His journey to the garden.

His first arraignment before the high Priests.

The storie of Peter and Judas, Mat. 26.27.

His second arraignment before Pilate.

How he was vied of the souldiers.

His journey to the place of execution.

What befell at the place of execution.

His death, buriall, and resurrection.

Q. Where was the Councell holden?

A. In the high Priests hall, Matth. 26.

Q. What was concluded?

A. Christs death, Mat. 26.

Q. In whose house was the feast kept?

A. In Simons, Matth. 26.26.

Q. What notable things are there recorded?

A. The deed of Marie: The fall of Iudas, Mat. 26.

Q. By whom was the Lords Supper instituted?

A. By Christ, Matth. 26.26.

Q. When?

A. After the Passover, in bread and wine, Mat. 26.

Q. Whither went he then?

A. Into the garden, Matth. 26.36.

Q. Whom tooke he with him?

A. Peter, James, and Iohn, the two sonnes of Zebedee.

Q. What were they commanded to doe?

A. To watch.

Q. What did Christ?

A. He prayed, Matth. 26.49.

Q. How found he his Apostles?

A. Sleeping.

Q. By whom was he betrayed?

A. By Iudas.

Q. What befell at his apprehension?

A. Peter cut off one of the high Priests servants eares, Mat. 26.

Q. Whither went they then with him?

A. Before the high Priests.

Q. What did they?

A. They brought false witnesses against him but they could not agree.

Q. What did they else?

A. They accused him of blasphemy.

Q. How did they use him?

A. They spit vpon him, they mocked him, and beate him, Mat. 26.27.

Q. What is set downe of Peter?

A. He denied Christ, Mat. 26. his repentance, Mat. 26.

Q. Whither had they Christ then?

A. Before Pilate.

Q. What is set downe of Iudas?

A. He hanged himselfe, Matth. 27.

Q. What would Pilate have done with Christ?

A. He would have let him at libertie, and therefore scourged him, but at the request of the high Priests, hee delivered him to the souldiers, Mat. 27.

Q. What

THE APOSTLES.

CHAP. 1.

Question.

Q. What did the souldiers with him?
A. They stripe him, they put a crowne of Thornes vpon his head, and a reedin his hand, they mocked him, they carried him to the place of execution.

Q. Who carried his Crosse?
A. Himselfe, and Simon of Cyren did helpe him: the women also beholding him wept.
Q. Whither had they him?
A. To Golgotha, Mat. 27.
Q. What gaue they him to drinke?
A. Vineger mixt with gall.
Q. What did they with his garments?
A. They cast lots for them.
Q. What writ they ouer his head?
A. This is Iesus of Nazareth, King of the Tewes.

Q. Who were crucified with him?
A. Two Thieues.
Q. What did the passers by?
A. They mocked him, Mat. 27. 31.
Q. What did the high Priests?
A. They mocked him.
Q. What did Christ?
A. Hee cried out, Eli, Eli, lama sabachthani, Math. 27. 31.

Q. What befell at his Passion?
A. The veile of the Temple clane, the earth trembled, the rockes rent, 27. 51. the sepulchers opened, and the bodies of the Saints arose.

Q. Who buried Christ?
A. Ioseph of Arimathea.
Q. Wherein?
A. In a new sepulcher, Mat. 27. 60.

Q. Who were present?
A. Marie Magdalen and the other Marie, Mat. 27. 66.

Q. When did Christ arise?
A. On the third day.
Q. Vnto whom did he appeare?
A. Vnto the women, to the Disciples, and his Apostles, Mat. 28. 8.

Q. What charge gaue he his Disciples?
A. To preach to all Nations, and baptize them in the name of the Father, of the Sonne, and of the Holy Ghost, Mat. 28. 19.

The Acts of the Apostles.

Question.

How are the Acts of the Apostles diuided?
A. Into the acts of the Apostles generally, and into the acts of Paul and Barnabas particularly.

Q. What is set downe of all the Apostles generally?

A. Their docts whilest the Church was within the bounds of Ierusalem, and when it was scattered on the face of the earth.

Q. What is set downe of the Church whilest it was within the bounds of Ierusalem?

A. The conseruation of Christ among the Apostles. The Councell holden. The Comming of the holy Ghost. The healing of the lame men. The Story of Ananias and Sapphira. The choosing of Deacons, and the Storje of Seuen.

How long was Christ conuersant among his Apostles?

A. Fortie daies, chap. 1.

Q. What did he in these fortie daies?

A. He taught them things belonging to the kingdome of God.

Q. What befell at his ascension?

A. As they were looking after him, two Angels appeared vnto them, saying, Yee men of Galile, why stand yee gazing vp to heauen, &c.

Q. What did the Apostles then?

A. They went to Ierusalem.

Q. What did they there?

A. They held a Councell.

Q. What was decreed?

A. The choosing of an Apostle.

Q. Where was the Councell kept?

A. In a chamber.

Q. What exercise did they vse?

A. Ordinarie and extraordinarye.

Q. What was the ordinarie?

A. Preaching and prayer.

Q. What were the extraordinarye?

A. Casting of lots.

Q. Who was chosen?

A. Matthias.

CHAP. 2.

Question.

When came the holy Ghost?

A. Vpon the day of Pentecost.

Q. In what likenesse?

A. In the likenesse of fierie and cloven tongues.

Q. What was the effect of it?

A. They were filled with the Holy Ghost, and spake with diuers tongues and languages.

Q. What said the Iewes and the people?

A. Some were astonished, and some said they were full of new wine.

Q. What said the Apostles?

A. Peter made an apologic.

Q. What did he in his sermon?

A. Hee preached Christ, and defended himselfe.

Q. How many were wounde at his sermon?

A. About three thousand men.

CHAP. 3.

Question.

Who healed the lame man?

A. Peter and Iohn.

Q. Where?

A. At the gate of the Temple called Beautifull.

Q. How long had he been lame?

A. From his mothers wombe.

Q. What did the people?

A. They ran together astonished.

CHAP. 4.

Question.

What said the high Priests?

A. They laid hands on them, and cast them in prison.

Q. What did they then?

A. They asked them in whose name they did these things.

Q. What did the Apostles?

A. Peter made an apologie.

Q. What did the high Priests then?

A. They let them goe, charging them to preach no more in that Name.

Q. What said they?

A. They asked them, whether it was better to obey God or man.

Q. What did the Apostles then?

A. They prayed God.

CHAP. 5.

Question.

What was set downe of Ananias and Sapphira?

A. They sold their possessions, and brought part, and laid it downe at the Apostles feet.

Q. What became of them?

A. They both fell downe dead.

Q. What troubles were then in the Church?

A. The Apostles were put in prison by the high Priests.

Q. Who deliuered them?

A. The Angell, who bade them preach in the Temple.

Q. What counsell tooke the high Priests against them?

A. They would haue killed them.

Q. How were they deliuered?

A. By the counsell of Gamaliel.

CHAP. 6.

Question.

What troubles were then?

A. The Grecians murmured because their widowes were neglected in the daily ministering.

Q. What did the Apostles then?

A. They chose Deacons.

Q. What manner of men were they?

A. Men of good report, full of the holy Ghost and wisdom.

Q. Who were they?

A. Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas.

Q. What is set downe of Steven?

A. He was full of the holy Ghost, and proued by Scripture, that Christ was the true Meisias.

Q. What did the Iewes?

A. They brought false witnesses against him, and accused him of blasphemy.

CHAP. 7.

Question.

What did Steven?

A. He defended himselfe, and preached Christ.

Q. What did they to him?

A. They stoned him, and he slept.

CHAP. 8.

Question.

Why was the Church then dispersed?

A. Because of the persecution of Stephen.

Q. In what places was it then planted?

A. In Samaria, Ethiopia, Damascus, Lydda, Saron, Ioppa, Caesarea, Antioch.

Q. What was Samaria?

A. The chiefe cite of the kingdom of Israel.

Q. By whom was it builded?

A. By Omri.

Q. By whom was the Gospell planted there?

A. By Philip, to whom Peter and Iohn were sent.

Q. What notable thing is set downe of any man there?

A. The storie of Simon Magus.

Q. What is set downe of him?

A. He would haue bought the holy Ghost for money.

Q. What said Peter?

A. Thy money perish with thee.

Q. What is Ethiopia?

A. A countrey called in Hebrew, Cush, of one of the Iosses of Cham.

Q. By whom was the Gospell planted there?

A. By an Eunuch of Candace, Queene of Ethiopia.

Q. Who converted the Eunuch?

A. Philip?

Q. What is Damascus?

A. A Citie in Syria, builded in that place where Cain slew Abel, as some write, and therefore they call it Damesek, that is, a bagge of blood.

Q. By whom was the Gospell preached?

A. By the dispersed Disciples.

CHAP. 9.

Question.

What persecution was there then?

A. Saul got letters and a commission from the high Priests, to bring the disciples bound to Ierusalem.

Q. What befell by the way?

A. As he came nere to Damascus, suddenly a light shone about him from heauen, and he fell to the earth, and heard a voice, saying to him, Saul, Saul, why persecutest thou me? and he said, Who art thou, Lord? and the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kick against prickes.

Q. What became of him?

A. He was blind.

Q. How was he restored to sight?

A. Ananias was shewed him in a vision, who laid his hands on him, and he received sight.

Q. What did Paul then?

A. He preached Christ there.

Q. How escaped he persecution?

A. He was let through a wall in a basket.

Q. What was Lydda?

A. A citie called in Hebrew, Lod, built by one Simeon of the tribe of Benjamin.

Q. Who

THE APOSTLES.

Q. Who planted the Gospell there?

A. Peter.

Q. What notable things were there done?

A. The curing of *Aeneas*, who had kept his bed eight yeeres; and the raising of *Tabitha* to life at Ioppa.

Q. What were *Lydia*, *Sara*, and *Ioppa*?

A. Haven towns.

Q. What was *Caesarea*?

A. A citie, whereof there were two, one in *Palestina*, another in *Phenicia*.

Q. What was done there?

A. *Cornelius* was converted.

Q. How came Peter to *Caesarea*?

A. An Angell appeared unto *Cornelius* in a vision, and bade him send to Ioppa for Peter.

CHAP. 10.

Question.

How dost Peter come unto him, he being a Gentile?

A. The chusing of the Gentiles was revealed to him in a vision.

Q. What was *Antioch*?

A. A citie on the flood *Orontes*, it is now called *Oleppo*; there were fixtee of that name built by *Selenus* the sonne of *Antiochus*.

Q. By whom was the Gospell planted there?

A. By the dispersed disciples.

Q. What was done there?

A. There the disciples were first named Christians.

Q. What is set downe there else?

A. *Agabus* fore-tellecth a famine.

Q. What persecution followeth there?

A. *Herod* slew *Iames*, and put Peter in prison.

Q. How was Peter deliuered?

A. By an Angell.

Q. How was *Herod* punished?

A. The Angell of the Lord smote him, and hee was deuoured of wormes, because he gaue not glorie vnto God.

Q. Rehearse *Pauls* first iourney.

A. *Seleucia*, *Cyprus*, *Perga*, *Antiochia*, *Iconium*, *Lisra*, *Derbe*.

CHAP. 13.

Question.

Who went with Paul?

A. *Barnabas*.

Q. What is *Seleucia*?

A. A citie of Syria, now called *Solda*.

Q. Whither went he then?

A. Vnto *Cyprus* an Iland.

Q. Where landed they?

A. At *Salamis*.

Q. What did they there?

A. They preached, and had *Iohn* their Minister.

Q. Whither went they then?

A. To *Paphos* the chiefe city of the Iland.

Q. What did they there?

A. They converted *Sergius Paulus*, and founded *Elymas* the forcerer.

Q. Whither went they then?

A. Vnto *Perga*, a citie in *Pamphylia*.

Q. What befall there?

A. *John* departed from them.

Q. Whither went he then?

A. Vnto *Antioch* in *Pisidia*.

Q. What did they there?

A. They converted many Gentiles, and the Iewes raised persecution, and they shooke the dust of their fote, and went to *Iconium*.

CHAP. 14.

Question.

What did he there?

A. He wane many Iewes and Gentiles.

Q. Whither went he then?

A. Vnto *Derbe* and *Lystra*, cities of *Lycania*.

Q. What did Paul at *Lystra*?

A. He healed a lame man.

Q. What said the people?

A. They said, Gods are come downe vnto vs in the likenesse of men; and the priest brought bulles, and would haue sacrificed vnto them.

Q. What did Paul?

A. He preached, and the people stoned him, but he rote vp and went to *Derbe*.

Q. What did Paul then?

A. Hee visited the Churches which hee had taught, confirming them.

Q. Rehearse the places which Paul visited.

A. *Derbe*, *Iconium*, *Lystra*, *Antiochia* in Syria, *Perga*, *Attalia*, and *Antiochia* in *Pisidia*.

Q. What exercises used he in this visitation?

A. Three: prayer, teaching and fasting.

Q. What did he becomix his first and second iourney?

A. He went to the Councell to *Ierusalem* about the deciding of a controuersie.

Q. What was the controuersie?

A. Whether they could be saued without circumcision.

Q. What was concluded?

A. That the Gentiles should not be troubled with ceremonies.

Q. Rehearse *Pauls* second iourney.

A. Syria, Cilicia, Lystra, *Derbe*, *Phrygia*, *Galatia*, *Misia*, *Troas*, *Samothracia*, *Neapolis*, *Philippi*, *Thessalonica*, *Berua*, *Athens*, *Corinth*, *Cenchrea*, *Ephesus*, *Caesarea*, and *Antioch*.

Q. Whom did he take with him?

A. *Sylas*.

Q. What is Syria?

A. Syria is a countrey, Cilicia a countrey now called *Carmania*.

Q. What did he at *Lystra*?

A. Hee circumcised *Timotheus* a Grecian. *Misia*, is a countrey of *Matolia*; *Troas*, a citie cald *Antigone*.

Q. What befall there?

A. A man of *Macedonia* appeared vnto Paul in a vision, who said, Come helpe vs.

Samothracia is an Iland. *Neapolis*, a haven town in the borders of *Thracia*, and *Macedonia*.

Philippi, a citie of *Macedonia*, where *Alexander* the great was borne, and called *Philippis*.

Q. What did Paul there?

A. He converted *Lydia*, and deliuered a maide from the possession of the diuell.

C 4.

Q. What

Q. What became of Paul then?
A. He was beaten and cast into prison.
Q. What did he then?
A. He converted the jailour.
Q. By whom was he delivered?
A. By the Magistrates, because he was a Roman.

Q. Whither went he then?
A. To Amphipolis and Apollonia.
Q. Whither went he then?
A. To Thessalonica.
Q. What did he there?
A. He converted many people.
Q. What did the Jewes?
A. They persecuted him.

Q. Whither went he then?
*A. To Athens, the most flourishing Univerſitie in the world, yet now there remaineth nothing of it, but a ſtrong Caſtle, called *Achum*.*

Q. What did Paul at Athens?
*A. He diſputed with the Philoſophers, and converted *Dionysius Areopagita*, and a woman called *Damaris*, with others.*

Q. Whither went he then?
A. To Corinth.

Q. What did he there?
*A. He preached and converted *Crispus* the Ruler of the Synagogue.*

Q. Whither went he then?
A. To Cenchrea, where he thore his head.

Q. Whither went he then?
A. To Ephesus.

Q. What did he there?
*A. Hee preached: hee bade them farewell, with a promiſe to returne: *Apollus* preached there.*

Q. Whither went he then?
A. To Caſarea Stratonis: and ſo to Ieruſalem, and Antioch in Syria.

Q. Rehearſe Pauls third journey?
A. Phrygia, Galatia, Ephesus, Grecia, Macedonia, Philippi, Troas, Aſſos, Mitylene, Chios, Samos, Trogillum, Milecum, Coos, Rhodes, Patara, Phenicia, Tyrus, Ptolomais, Caſarea and Ieruſalem.

Galatia, is a countrey now called Gallogracia.

CHAP. 19.

Question.

What did he at Ephesus?
*A. He preached, he burnt the conſurers bookes: and *Demetrius* raiſed a tumult, which was appeaſed by the Towne-clerke.*

CHAP. 20.

Question.

Whither went Paul then?
A. Into Macedonia, a part of Greece, called Eumathia.

Q. What did Paul at Troas?
*A. Hee preached and raiſed *Eutychus* to life, Aſſos, a citie of Myſia: now Apollonia, Mitylene, an Iſland in the ſea Aegeum, Chios, an Iſland, Samos, an Iſland.*

Trogillum, a city of Lydia, Milecum, a citie of Caria, where he ſent for the Elders of Ephesus.

Q. What did he then?
A. He committed Chriſts ſtock vnto them. He warned them of falſe teachers: hee prayed with them, and bade them farewell: and ſo went to Coos, Rhodes, Patara, Phenicia a countrey, Ptolomais, a city of Phenicia.

Tyrus a citie of Phenicia.
Q. Where did he lodge there?
*A. In the houſe of *Philip*, one of the ſeven Deacons, who had foure daughters which were Prophetesses.*

Q. What beſell there?
*A. *Agabus* foretold Paul of his bonds.*

Q. Whither went Paul then?
A. To Ieruſalem.

Q. What did he there?
A. He rehearſed the wonderfull works of God done by his hands.

Q. What counſell did they give him?
A. To purifie himſelfe.

Q. What beſell to him as hee was purifying himſelfe?

A. The people would haue killed him.

Q. How eſcaped he?
*A. The chiefe Captaine *Lysias* deliuered him, and carried him into the Caſtle.*

CHAP. 22.

Question.

What did he wiſh him?
A. He let him yeeld an account of his doctrine before the Iewes.

Q. What would they haue done with him?
A. They would haue whipped him.

Q. How eſcaped he?
A. Becauſe he was a Romane.

Q. What was done with him then?
A. He brought him before a Councell.

CHAP. 23.

Question.

What was done with him then?
*A. He was ſmitten at the commandement of *Ananias* the high Prieſt.*

Q. How was the Councell diſſolued?
A. The Sadduces and Phariſes contended about the reſurrection.

Q. Whither went Paul then?
*A. He was brought vnto Caſarea before *Felix*.*

Q. Why was he ſent thither?
A. Becauſe the Iewes ſought to kill him.

Q. What did he at Caſarea?
*A. He yeelded an account of his life and doctrine before *Felix*, *Fellus*, and King *Agrippa*.*

Q. Who were his accuſers?
*A. The high Prieſts and *Terentius* an Orator.*

CHAP. 24.

Question.

*Why did not *Felix* looſe him?*
A. Becauſe he looked for a bribe.

Q. Why?

Q. Why did he shut him in prison?
A. To please the Jewes.

CHAP. 25.

Question.

Why did Paul oppose to Cæsar?
A. Because Felix would have carried him to Ierusalem.

Q. Who was with Agrippa?
A. Bernice.

Q. Rehearst Pauls forth journey?

A. Sydon, Cyprus, Cilicia, Pamphylia, Mira, Guidum, Creta, Salmons, Faire hauens, Claudia, Malta, Syracuse, Rhegium, Puteoli, the market of Appius, the three Tavernes, and Rome.

Q. Who went with Paul?

A. Iustin the Centurion, and Aristarchus of Macedonia.

Sydon a citie in Cilicia.

Cyprus, an Island in the Mediterranean sea.

Cilicia, a countrie in Asia minor, lying by the Mediterranean sea.

Myra, a citie in Lycia.

Guidum, a citie of Caria in Peloponnesus.

Creta, an Island in the Mediterranean sea, called Claudia.

Salmons, a promontorie in Candia.

Faire hauens, a place in Candia.

Candia, an Island by Creta.

Q. What befell to Paul then?

A. He was in great tempests.

Malta, is an Island in the Mediterranean sea.

Q. What befell there?

A. Paul suffered ship-wrack; a viper did hang on his hand, and he not hurt: he healed Publius of a feaver.

Syracuse, the chiefe citie in Sicilia: Sicilia in times past was call'd Sicania, Trinacria, Tziquetra, because it was three-cornered.

Rhegium, a citie of Calabria in Italy, now called Rhegio.

Puteoli, a citie in Campania.

Q. What did Paul there?

A. Hee remained seven dayes with the brethren.

Appii forum, is a way so called, made by the souldiers of Appius Cæsur, in which way were three Tavernes.

Rome, the chiefe citie of Italy.

Q. What did the Centurion with him?

A. He deliuered the prisoners to the generall Captaine, but Paul was suffered to dwell by himselfe, with a souldier that kept him.

Q. What did he then?

A. He assembled the Jewes, and yeelded an account of his imprisonment.

Q. How long remained he in Rome?

A. Two yeres, preaching the Word to all that came vnto him, and at length he was behended by Nero.

REVELATION.

Question.

Why is this booke called the Revelation?

A. Because it containeth things revealed to Iohn.

Q. Where were they revealed?

A. In Patmos, whither hee was banished by Domitian the Emperour.

Q. What was Patmos?

A. An Island in the sea, called *Agnum*, one of those Islands called *Sporades*.

Q. Where lies this sea *Agnum*?

A. It is betweene Greece and Asia the lesse, and in that place is the diuision betweene Europe and Asia.

Q. When was this revealed?

A. On the Lords day.

Q. By whom?

A. By God the Father, who sent it by his Angell, Christ Iesu.

Q. What is the end of this booke?

A. The end is that we by reading, hearing and keeping it, might become blessed.

Q. How is this booke diuided?

A. Into two parts, the first concerning things present: the second, things to come.

Q. What are those things which concerne the present time?

A. The seven Epistles to the seven Churches of Asia the lesse, figured by the seven Candlesticks.

Q. What call you those seven Churches?

A. Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea.

Q. How are those Epistles diuided?

A. Every of those Epistles doe receive a like diuision, that is, first, in Exordium, or entrance: the second, an Aduertisement: the third is the Conclusion.

Q. What is principally to be observed in the Exordium?

A. He taketh a speciall title to stirre vp them to whom hee writeth, and to giue credit to the matter whereof he writeth.

Q. What doth he in the second part of his Epistles?

A. First, hee commendeth the good of euerie Church. Secondly, he reproveth the euill.

Q. What doth hee in the Conclusion?

A. Every Conclusion hath first an exhortation, secondly, a promise.

Q. First, to begin with the Epistle to the Church of Ephesus, in the entrance, what title taketh he?

A. He that holdeth the seven Starres in his right hand, and walketh in the midst of the seven golden Candlesticks.

Q. What commendeth he in that Church?

A. Their labour, patience, trial of teachers, and hating the workes of the Nicolaitans.

Q. What is reproveth?

A. The leaving their first loue.

Q. In the conclusion, what is his exhortation?

A. Let him that heareth, heare, heare: and it is one and the same to all Churches.

Q. What doth he promise?

A. The tree of life in the midst of the Paradyse of God.

Q. In the Epistle to the Church of Smyrna, what is his title?

A. The first and last, which was dead and is alive.

Q. What is commendeth?

A. The workes of faith, patiently bearing tribulation and pauertie.

Q. What is reproveth?

A. The

A. The blasphemie of Hypocrites, which say they are Iewes, but are not, but the Synagogue of Satan.

Q. What is his promise?

A. Not to be hurt of the second death.

Q. In the Epistle to the Church of Pergamum, what was his title?

A. He that hath the sharpe Sword with two edges.

Q. What is commended?

A. Their constancie in the dayes of triall, and in a place dangerous.

Q. What is reproofed?

A. The doctrine of Balaam, and of the Nicolaitans.

Q. What is his promise?

A. Manns hidden, and a white stone with a new name in it.

Q. In the Epistle to the Church of Thyatira, what is his title?

A. The Sonne which hath his eyes like a flame of fire, and his feet like fine brasse.

Q. What is commended in that Church?

A. Workes, loue, faith, patience, better at the last then at the first.

Q. What is reproofed?

A. Iezebel, a false prophetesse teaching fornication, and to eat things offered to Idols.

Q. What is the promise?

A. The Morning Starre.

Q. In the Epistle to the Church of Sardis, what is his title?

A. He that hath the seuen Spirits of God, and the seuen Starres.

Q. What is commended in that Church?

A. A few which haue not defiled their garments, but walked in white.

Q. What is reproofed?

A. A name to liue, but are dead workes vnperfected.

Q. What is the promise?

A. White array, their names to be put in the booke of life, and to be confessed before the Father and his Angels.

Q. In the epistle to the Church of Philadelphia, what is his title?

A. He that is Holy and True, which hath the key of David: which openeth, and no man shutteth, which shutteth, and no man openeth.

Q. What is commended in that Church?

A. A little strength, kept my Word, not denied my Name.

Q. What is reproofed?

A. The Synagogue of Satan, which say, they are Iewes, and are not, but lie.

Q. What is the promise?

A. To be a pillar in the house of God, to haue written vpon him the Names of God, and of the Citie of God, and to haue a new name.

Q. In the Epistle to the Church of Laodicea, what is his title?

A. Amen, the faithfull and true Witnesse, the beginning of the creatures of God.

Q. What is commended in that Church?

A. Nothing, yet a Church, and teacheth it.

Q. What is reproofed?

A. Neither hot nor cold, vaine-glorie, it is miserable, wretched, poore, blind, and naked.

Q. What is the promise?

A. To sit with Christ vpon the Throne.

Q. What doth the second part of this booke declare?

A. Things that were to come afterward, chapter 5. 1.

Q. How is the second part diuided?

A. Into two parts: first, the author of the Revelation, chap. 5. and secondly, the declaration of the same in the rest of the booke.

Q. Who was the Author of this Revelation?

A. God the Father, who is described, first, by his Throne, c. 5. 2. Secondly, by his company attending vpon him, Ver. 4. Thirdly, by the worship given to him, ver. 8.

Q. How is this Revelation declared?

A. It is deliuered and declared in two bookes: of the first hee speaketh here to the end of the 9. chapter. Of the second booke hee beginneth in the 10. chapter, and it continueth to the end of this booke.

Q. What is said of the first booke?

A. Thise things: first, of the booke it selfe: secondly, who should open the booke: thirdly, of the matter in it.

Q. What is said of the booke it selfe?

A. Three things: first, that it was in the hand of God: secondly, that it was written within and without: thirdly, that it was sealed with seuen scales, chap. 5. 7.

Q. What saith the holy Ghost of the opening of this Booke?

A. First, an Angell seekes for one to open it: Ver. 2. Secondly, Iohn weepes, because there is not one found to open it. Thirdly, an Elder thewed, that the Lyon of the tribe of Iuda, the Lambe which was killed, should open the booke.

Q. How is the matter of this booke set forth?

A. The Lambe openeth the seuen scales, and at the opening of euery scale a severall vision is shewed.

Q. What vision appeared when the first scale was opened?

A. A white horse, and he that sat on him had a crowne.

Q. What appeared when the second scale was opened?

A. A red horse, and he that sat on him had a great sword.

Q. What appeared when the third was opened?

A. A blacke horse, and he that sat on him had ballances.

Q. What appeared when the fourth was opened?

A. A pale horse, death sat on him, and hell followed him.

Q. What appeared when the fifth was opened?

A. The soules of them which were killed for the Word of God.

Q. What appeared when the sixth scale was opened?

A. A great Earthquake, the Sunne was blacke, and the Moone like blood; an Angell sealing Gods children, that the destroyers should not touch them.

Q. What appeared when the seventh scale was opened?

A. Seuen Angels with seuen trumpets, to forewarne the world of Gods vengeance.

Q. Having thus gone thorow the first booke, we are

are come to the little booke, what doth this set downe to vs?

A. First, the estate of the Church in this life; secondly, the glorie of it in the world to come.

Q. What doth he set downe of the Church in this world?

A. First, her comfort by the Ministerie of the Word in the 10. and 11. chapters; secondly, her afflictions.

Q. What is said for the Ministerie?

A. First, the booke is given to Iohn to eate, and he is commanded to prophesy. Secondly, it is confirmed and established by the two witnesses, two Olive trees and two Candle-sticks, and the same continued by reuiving the two Witnesses which were slaine.

Q. By whom was the Church afflicted?

A. First, by the beast out of the bottomlesse pit; secondly, by the red Dragon that old Serpent; and thirdly, by the beast with seven heads and ten hornes; fourthly, by the beast with two hornes like the Lambe; fifthly, by the whore of Babylon; sixthly, by the beast with the false pro-

phet; seventhly, by Gog and Magog.

Q. Is the Church over-combined with these afflictions?

A. No, the Lord mixeth these troubles with comforts: first, the woman pursued by the Dragon, hath a place to rest in; secondly, the Lambe by the euerlasting Gospell comforteth his; thirdly, the seven Angels sing the song of Moses.

Q. What became of the answerers?

A. Michael and his Angels fight against the Dragon; secondly, the seven Angels powre out the seven vials of wrath vpon them; thirdly, the beast, the false prophet, the whore of Babylon, Gog and Magog, and the old Serpent are all ouerthrowne, and Gods people freed from them.

Q. Having thus described the afflictions of the Church Militant in this world, what saith he of the glory of it?

A. In setting forth the Church triumphant, he doth describe, first, the making of all things new, fitting for the Bride; secondly, the glorie and excellencie of the Lambes wife; thirdly, the earnest desire of the elect, saying, Come, Lord Iesus.

FINIS.

